DOCUMENT RESUME

ED 176 395 EA 012 106

AUTHOR Kramer, William A.
TITLE Lutheran Schools--15 Crucial Years. History of the Schools of the Lutheran Church--Missouri Synod from 1959 to 1973.
INSTITUTION Lutheran Church, Missouri Synod, St. Louis, Mo.
PUB DATE 75
NOTE 177p.; For a related document, see ED 163 562
AVAILABLE FROM Board of Parish Education, The Lutheran Church - Missouri Synod, 3558 South Jefferson Avenue, St. Louis, Missouri 63118 ($4.00)

EDRS PRICE MF01/PC08 Plus Postage.
DESCRIPTORS Educational Administration; Educational Change; *Educational History; Educational Quality; Elementary Secondary Education; Enrollment Trends; Instructional Materials; Interschool Communication; *Parochial Schools; Teacher Education
IDENTIFIERS Educational Futures; *Lutheran Schools; *Missouri Synod

ABSTRACT

The years 1959 through 1973, bringing changes and challenges to Lutheran schools in the Missouri Synod, are chronicled in this document. The first chapter touches on changes--in such areas as educational environment, teacher education, theological emphasis, and teaching methods--that have affected Lutheran schools. The second chapter details Lutheran school development, notably enrollment trends in elementary and secondary schools. Chapter 3 shows the relationships among congregations, districts, and the synod in the administration of schools and Christian education. Chapter 4 concentrates on local organization and administration--the board of education, the pastor, the principal, the director of Christian education, financing, and other administrative concerns. The purpose of chapter 5 is to show Lutheran schools' emphasis on quality, the ways quality has been pursued, and the major studies of Lutheran school quality. Chapter 6 focuses on lutheran teacher education, including Lutheran teachers' colleges, methods of teacher placement, and biographical sketches of 14 administrators of Lutheran teachers' colleges. Chapter 7 deals with the printed resources the synod provides to schools. In chapter 8 relationships among Lutheran schools and other church-related, private, and public schools are explored. Chapter 9 summarizes what students of private schools and of Lutheran schools in particular predict about the future of such schools. (Author/JM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

ED176395

LUTHERAN SCHOOLS-
15 CRUCIAL YEARS

HISTORY OF THE SCHOOLS
OF
THE LUTHERAN CHURCH--MISSOURI SYNOD
FROM 1959 TO 1973

BY
WM. A. KRAMER

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

A. Senske

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

BOARD OF PARISH EDUCATION
THE LUTHERAN CHURCH--MISSOURI SYNOD
ST. LOUIS, MISSOURI
1975

EA 012 106

FOREWORD

It is most fitting, during a year of bicentennial emphasis, to produce a publication that helps to remind us of our freedom to operate and support Lutheran schools throughout our nation, and in other countries as well.

Dr. William A. Kramer, a giant in the field of Christian education, expertly describes fifteen crucial years of Lutheran school development and their coping with the challenges from 1959 through 1973. These years follow those described in a previous publication (now out of print) written by August C. Stellhorn, Schools of The Lutheran Church—Missouri Synod (St. Louis: Concordia Publishing House, 1963).

The Synod's most qualified person to write this book, William Kramer, draws upon a rich background of experience and wealth of insight as he comments on a variety of aspects of the Lutheran school system. He was born (1900) and raised in Perry County, MO and also served there later in the teaching ministry. As the Synod's Associate Secretary (1940-1960) and Secretary of Schools (1961-1970) he faithfully carried out the duties of his positions of leadership with courage, integrity, wisdom, and a strong faith.

The maintenance of a strong theological distinctiveness in Lutheran education was constantly urged by Dr. Kramer, through his many writings and public proclamations. Although he takes no credit for it, the formulation of the Council for American Private Education in 1972 was not only one of his dreams, but as a result of his vision he was instrumental in paving the way for this historic development.

The Board of Parish Education is grateful for the authorship and production of this important contribution. A record of God's constant blessings upon the Lutheran school movement must be available in print. It is imperative that it be read so that we might learn of the past in order to apply it to the challenges of the present and build hope for the future.

May the Lord bless those of us who study this presentation of Lutheran education as we continue to carry out the responsibilities of the mission and ministry of the church through its schools. May the author also continue to experience much blessing, peace and joy as he continues to serve his church and the cause of Christian education even during his retirement.

Al H. Senske, Secretary of Elementary and Secondary Schools

CTS 2002

CONTENTS

	Page
Chapter I:	
The Challenge of Change.	4
Chapter II:	
Enrollment Trends and Other Developments	19
Chapter III:	
Synod and District Administrative Trends and Administrators. .	42
Chapter IV:	
Administrative Developments on the Local Level	58
Chapter V:	
Pursuit of Quality	73
Chapter VI:	
Teacher Education.	92
Chapter VII:	
Printed Resources.	113
Chapter VIII:	
Expanding Relationships.	129
Chapter IX:	
The Future of Lutheran Schools	149

CHAPTER I: THE CHALLENGE OF CHANGE

"Changing one thing for the better does more good than proving a dozen things are wrong." - Eleanor Doan, in Sourcebook for Speakers.

"Let each take care how he builds. . . .For no other foundation can anyone lay than that which is laid: which is Jesus Christ." - 1 Cor. 3:10, 11.

Purpose of the Chapter

The intent of Chapter I is principally to provide a background for subsequent chapters. The chapter is not deeply historical but is rather a prologue to the history of Lutheran schools. It deals in part with the substance and mechanics of change; in part with the views of Lutheran leaders who work to bring about desirable changes. The chapter is based on the assumptions that change is inevitable and that Lutheran schools face special challenges if they are to remain Christian and Lutheran amid change. Thus Chapter I more than anything else, serves as a context for Lutheran school history.

Change Has Been Normal and Gradual

The question is not whether Lutheran schools have changed, but rather how they have changed; not whether leaders in the Lutheran Church—Missouri Synod have favored changes, but what changes they have sought and how they went about seeking them. In general, the approach to change has been cautious, in the spirit expressed by Herbert H. Gross: "We are living in a day when the accents are on haste and change. It would be well to remember that progress depends on a slow evolutionary, not revolutionary, development. During an emergency operation, a surgeon aptly stated, 'Let's not hurry, we don't have a moment to lose.'"[1]

How does an institution like the Lutheran school (and its sponsoring church) meet change and transition; how does it turn change to educational advantage? That is what this Lutheran school history covering roughly the fifteen years from 1959 to 1974, with overlappings on earlier periods, is all about.

Changes in Terms of Objectives

Changes usually occur within the context of a school's purposes. The purposes of Lutheran schools have been frequently and variously stated, and statements have almost invariably focused primary attention on the spiritual needs of the individual rather than on curriculum or church or other externals. Two statements issued by the Board of Parish Education which, together with district boards of education, is responsible for promoting Christian education in The Lutheran Church—Missouri Synod, illustrate this emphasis:

"Our parochial schools serve three principal purposes:

"(1) through thorough teaching of Word and doctrine they lay a sound foundation for Christian faith and life;

"(2) through teaching the general school subjects from the Christian point of view they help to relate the child's knowledge, purpose, and life to God;

"(3) they provide a Christian environment for learning God's Word and will, and for practicing Christian living.

"Worship training, stewardship training, the teaching and practice of mission work, the teaching and practice of Christian citizenship, and other benefits derive from these three purposes."[2]

And again:

"That everyone through the Word and Spirit may -

-- know God and His seeking and forgiving love in Christ,

-- identify himself as a son of God, a member of Christ's body; and as such grow in self-understanding and self-acceptance, express his love through service to fellow human beings, relate responsibly to His whole creation; and

-- live in the Christian hope."[3]

The very existence of a Lutheran school presupposes an education in accord with the Biblical admonition to "bring them (children) up in the discipline and instruction of the Lord." Eph. 6:4. While some will find this approach unduly restrictive, most Lutheran educators have believed that it provides a context within which students can develop their talents and personal values with initiative and in an environment of joyous faith, responsibility, and service. And, most of all, in a context which is in accord with God's purpose for man.

The Scope of Change

Change in the Learning Environment

Kraushaar believes that the changes that have taken place in public and private education have been largely superficial. He sees them as "basically administrative in character, responses not so much to children's as to adults' needs. The new math and the new science which were designed to be fresh and stimulating to the student turned out to be as dull and anxiety-provoking as the old math and the old science; for the new curricula were administered as part of a set school ritual which is designed to turn the student on and off according to schedule. These and other piecemeal innovations, such as tinkering with the English curriculum, adding a bit more work in the arts, rewriting the constitution of the student council, adding advanced placement courses,

permitting a few pass-fail options, liberalizing the school dress code a little, and so on, fail to touch the heart of the matter, which is the culture of the school as a whole and its effect on the student."[4]

Among the changes most needed in education, including Lutheran education, are a tailoring of learning to the students' talents and interests and making the teachers expediters of learning rather than mere dispensers of knowledge. These are radical changes which call for learning in a congenial and relaxed environment where the student takes precedence over the subject matter, without deprecating the value of the subject matter. They call for an emphasis away from buildings, curriculum, and externals to an emphasis on the child and on teachers who know how to deal with the inner and all-important needs of children - their human needs, be they intellectual, spiritual, social, or physical - and parent involvement in education. Perhaps these changes are still largely in the talking or writing stages, but they may also have gone farther than appears on the surface. At least the emphasis has been there.

If, as Kraushaar has observed, there exists in private schools "an open, warm school climate characterized by cordial relationships between students and adults,"[5] Lutheran schools should be able to serve the needs of the individual and yet help him to acquire a good academic education.

Efforts in Leadership Education

Responsible Missouri Synod, district, and local leaders in Christian education have combined their efforts to bring about desirable changes not only in curriculum and administration, but also in teacher and parent education and in early childhood education.

Curriculum Guide. The first courses of study for Lutheran elementary schools were published by districts;[6] the first synodical course in 1943. A much more ambitious undertaking was a 3-volume Curriculum Guide[7] published in 1964 and updated since then. This Guide deals with the entire curriculum and the principles underlying the curriculum in Christian schools.

Principals Inservice Training. Realizing the importance of the school administrator, the Board of Parish Education in 1965 and 1966, in cooperation with district boards of education, sponsored a Principals Inservice Training program (PIT), which through district or regional workshops, reached nearly all principals of elementary schools in the Synod. Al H. Senske of Concordia Teachers College, River Forest, Illinois, Martin L. Stork of Concordia Teachers College, Seward, Nebraska, and Gerhardt V. Meyer of Concordia College, St. Paul, Minnesota, and the Secretary and the Associate Secretary of Lutheran Elementary Schools staffed the workshops. The emphasis was on training for the practical and personal problems in operating a Christian school.

Patterns of Performance. "Patterns of Performance," a 5-year cooperative school assessment and improvement project for Lutheran elementary schools, 1968-1973, was also sponsored by the Board of Parish Education in cooperation with district boards. It followed a resolution of the Synod urging schools which "are distinctively Christian and Lutheran in instruction and training and maintain high academic standards in all instruction." The "Patterns" effort provided printed resources annually over a period of five years for intensive

local study. Study topics included the purpose and characteristics of Lutheran schools, staff and resources, administration and organization, building and equipment, and educational leadership in the parish, together with an annual study of designated curriculum areas. It was followed by a "catch-up year," 1973--1974, to enable schools to take up loose ends.[8]

The project involved a major part of the time of Martin F. Wessler, who was associate secretary of schools when the project was initiated. It also required large blocks of time on the part of district education executives, and concentration of time and effort on the part of local faculties, administrators, and boards of education. A nearly 100 percent participation of schools was achieved, indicating that Lutheran educators and parents are looking for change and improvement in educational understanding and procedures.

Lutheran high schools engaged in a separate self-study and improvement program simultaneously, also under the leadership of the associate secretary of schools.

Effectiveness Training. A third major effort of leadership education involved participation in the efforts of Effectiveness Training Associates to humanize families and schools. The effort is directed to parents, teachers, and administrators. Parent Effectiveness Training (PET) is intended to give parents basic training skills for interaction with their children. Teacher Effectiveness Training (TET) is directed to teachers; Leader Effectiveness Training (LET) is directed principally to administrators. Workshops are the means of reaching the three target groups. Thomas Gordon,[9] president of Effectiveness Training Associates, emphasizes that the family and the schools must work together to improve parent-child and teacher-student relationships.

The Missouri Synod's Board of Parish Education, through a substantial grant from the Aid Associations for Lutherans, Appleton, Wisconsin, was enabled to participate in all three areas of effectiveness training (parents, teachers, administrators) and, through intensive work, articulated the Christian motivation which governs the interpersonal relations for the three groups of educators served by the Effectiveness Training Associates. Beginning in summer 1973, it secured the services of Norman R. Junghans, a teacher of Walter A. Maier Memorial Lutheran High School, Los Angeles, California, to promote and supervise the program and to engage in research on its effectiveness. The success of the program will determine its continuance.

The Principals Inservice Training program, Patterns of Performance, and Effectiveness Training emphasized leadership, interpersonal relationships, and teaching as a spiritual ministry, Christian in both motivation and operation.

Changes in Emphasis in the Teaching of Religion

Tension and change have also been evident in the teaching of religion. In view of doctrinal tensions in the Synod about the interpretation of Scripture, this was to be expected. The 1965 Yearbook of the Lutheran Education Association, titled The Teaching of Religion, dealt extensively with theological viewpoints, content, and method in teaching religion. In addition to the theological and practical aspects of teaching religion, the study provides an analysis of the religion materials used in the Synod's elementary and secondary educational agencies. Perhaps the chief conclusion of the five authors was that the teaching of religion is often too law-oriented.

Bouman[10] maintains that the religious instruction has centered too much about knowledge and that the two dominant questions had become "How do we know?" and "What do we know?" to the neglect of the deeper issue of personal faith and hope. "The task of theology was to describe as accurately as possible the divine information contained in the Scriptures so it could be correctly believed by the church," he maintains, and thus "pure doctrine" became the issue rather than man's personal relationship to God.

In the same yearbook, John S. Damm states: "Ideas on relationship are gradually becoming normal background for the whole field of religious education. A study of the development in religious education over the past few decades reveals a shift of emphasis from a stress on information and instruction to a stress on the person being instructed: how does faith affect me as a believer in my outlook and my behavior, how do I become a Christ-like person? The Christian educator is concerned to move the student beyond the stage of information to the stage of formation, to that point at which Christian values begin to form and the beginnings of Christian personality are built up.

"In recent years a greater emphasis has been placed on interpersonal relationships. God's revelation of Himself to man is studied in a much more personal light, and man's response of faith is also thoroughly personalized. Thus faith is stressed as a fully personal commitment" (as against mere knowledge).[11]

In writing on objectives in the same yearbook, Milton L. Rudnick notes his conclusions:

"1. Objective emphases should be reapportioned in such a manner that Love and Hope receive a great deal more attention.

"2. In the Love area acceptance of those who are different and/or difficult, non-retaliation, and especially sexual purity require more emphasis.

"3. The Hope objectives should be directed more specifically to Christ's return, which should be anticipated with joyful alertness.

"4. The over-all approach should be corporate rather than individualistic.

"5. The ethical norms of faith and love should take precedence over the Law.

"6. Divine blessings should be presented in terms that are more clearly personal.

"7. The approach should be person-centered rather than subject-centered, and objectives should be presented one at a time in the interest of greater personal meaningfulness.

"8. The entire theology of Hope should be recast into concepts more consistent with the New Testament themes of Christ's return, resurrection, and the new world to come, rather than focusing on the interim concept of 'heaven.'

"9. A more ambitious attempt should be made in the direction of social relevance by developing the concepts of calling and the sacredness of life."[12]

In summary the publication of the Lutheran Education Association yearbook on the teaching of religion reveals a search for an improved approach to Christian

instruction, with a greater emphasis on personal relationships between man and God and between man and man.

However, it would be a mistake to assume that the Gospel emphasis was introduced by the yearbook. Long before its publication many Lutheran educators sought a strengthening of the Gospel emphasis, and genuine evangelical instruction was current in many Lutheran schools. Conferences of teachers and others concerned themselves with both a clear definition of Law and Gospel and their proper use in Christian instruction. By way of example, in 1964 the Synod's Board of Parish Education published a conference outline on Law and Gospel for use in teachers conferences throughout the Synod.[13] Earlier in 1960, Richard R. Caemmerer had dealt with the subject in some detail in the Grotelueschen Lectures at Concordia Teachers College, River Forest, Illinois.[14] The Gospel has been taught in Lutheran schools throughout their history, and there has been a concern for a proper distinction between Law and Gospel since the days of C. F. W. Walther, a keen theologian who became the first president of the Synod. Yet the emphasis may have varied at times, and the Lutheran Education Association yearbook focused attention on an emphasis which is basic to the Christian religion.

How Far Will Change Go?

Change has become so much a part of modern culture that few people oppose it. But they may differ on the direction which change ought to take or on how far it should be permitted to go. Many would agree with Kraushaar that "the teacher is the facilitator rather than the source of learning, with the child himself being the source and principal agent of his own development. The teacher helps the child to become self-motivated for learning by building on his natural curiosity and interests and encouraging him to dig up his own answers. The elementary classroom is transformed from the silent, rigid, authoritarian, largely verbal-formal exercise room into an inviting, informal learning center abounding with concrete materials that children can manipulate, measure, compare, join, separate, and move. The secondary classroom is similarly diversified, as is the teacher's relation to students, in that the student has ready access to a central learning center stocked with books, records, tapes, pictures, and projectors, so that learning may go on in various modes, depending on what is best suited to the learner. The schedule is flexible, allowing for individual teacher-student conferences or for groups of various sizes to meet for discussion, for lectures, to view films, to watch or present demonstrations, or to participate, alone or in groups, in off-campus community projects or apprenticeships. . . . The point is to help the child help himself.[15]

But whether educators, including Lutheran educators, are willing to make the 180-degree turnabout necessary to begin with the student and fit the school to his needs is another question. The same author suggests that this will mean training the mind to use resources more than the acquisition of knowledge, in secondary education to shift from "narrow, intellectual-academic preparation for college toward a concern for human excellence," to integrate the work of schools and colleges more effectively with the ongoing life of the larger community, and to start with living children and build the school from there.

In assessing changes occurring in Lutheran schools, Kraushaar says: "Some Lutheran schools make a fairly extensive use of visual aids as well as volunteer teacher aides, a few have experimented with team teaching, modular scheduling, individual instruction, learning centers, and the like, but few of the teachers

and principals appear to be either comfortable with or enthusiastic about the new ways in education."[16] In visits to some Protestant and Lutheran schools, he observed that "the relationships of studentr with teachers and principals was usually warm and caring," but that their emphasis on the inherent sinfulness of man makes going all the way toward what he considers the ideal school of the future difficult.

Lutheran educators do not believe that emphasis on the inherent sinfulness of man and on grace and forgiveness through Jesus Christ interfere with an equal emphasis on love and concern for the child. The former Secretary of Elementary and Secondary Schools of The Lutheran Church—Missouri Synod wrote in 1971: "A proper realization of who we were and who we are as Christians leads to self-acceptance and the acceptance of others; to confidence and identity; to the realization that people count much more than things - like curriculum and building, or like having our own way."[17]

Again: "Our purpose is to bring people into the right relationship with God and to help them live in that relationship. We are not just to preach or teach at them but rather show by our lives what their lives can be under God. People are the most important concern in our lives - not to have them serve us, but for us to serve them. . . . Children learn most from those whom they love the most, and normally they love those the most who love them the most."[18]

To deny the inherent sinfulness of man would undermine the fundamental purpose of Lutheran schools, would in fact make them unnecessary. Whatever changes Lutheran schools undergo, the constant of God's love and forgiveness for sinners remains the motivation for love and service. This is what makes teaching in a Lutheran school a ministry and the teacher a minister. The same constant sets bounds for changes that occur, though it does not set bounds to Christian personal relationships, attention to individual needs, to motivation for learning or initiative in learning, or to wide learning in all areas of knowledge.

The Mechanics of Effecting Change

"The very concept of 'school' as an institutionalized process" with "its traditions, precedents and routines hardened into an inert, change-resistant armor"[19] makes change in any school difficult, and so in Lutheran schools. Conservatism among many supporters of private or church-related schools affects the rate of change. Financial considerations also play an important part. For example, the comparatively small nonpublic schools seem ideal for individualized instruction, which is considered necessary for meeting the personal needs of students. Yet the cost of such instruction may be prohibitive for these schools, many of which are straining to meet their own educational costs while their patrons also support the public school through taxes.

The organization of Lutheran schools almost insures that changes will come about democratically, but it also insures a slow and sometimes tedious process of change. Change occurs on the level of legislative and administrative authority. There can be no blanket order for change because the Missouri Synod's Board of Parish Education, district boards, and the district superintendent serve strictly in an advisory capacity to Lutheran schools. They can recommend changes but cannot initiate or legislate them, much less finance them. Their "entire program is informational and advisory in nature. Since the synodical organization is not

an administrative or legislative body, it possesses only the powers that have been delegated to it. The local congregation, however, has both legislative and administrative authority, for it is at the congregational level that the decisions are made as to what kind of educational program to inaugurate, and it is at this level also that the program is supported financially."[20]

Organizationally, at the level of the congregation, there is the board of education which may or may not see the need for change, or which may disagree on the direction for change. The board is responsible to the congregation whose theological, social, and cultural views influence approval or disapproval of change. The pastor of the congregation may have his own ideas of what the school ought to be. And within the school, the principal, teachers, students, and parents are deeply involved in any changes that are proposed or take place. Teachers and principals who are able to see and articulate needs and possibilities with vision and judgment generally have the confidence of the board, congregation and parents, and are thus in the best position to bring about desirable change as gradually or as rapidly as need be. Yet even the most competent staff will find making major changes difficult, because they will still have to convince the board and ultimately the congregation of the desirability of changes that lie outside the jurisdiction of the school administrator. Sometimes even minor changes have implications for financing or public relations that may cause difficulties. For example, the question of whether to accept public aid in any form would in most instances require more than an administrative decision; it requires congregational sanction because it affects major policies of the school, those of financing and church-state relations. Any major changes in staffing, curriculum, or financing would be likely to have policy implications which only the congregation could approve or disapprove.

Yet in spite of obstacles, the response to organized efforts of the Synod's Board of Parish Education shows that congregations, parents, and teachers are not only amenable to change but are willing to work for change in the context within which Lutheran schools operate. They have shown themselves willing to listen to administrators and school boards with innovative ideas.

Desirable Directions of Change as Seen by Responsible Lutheran Educators

In viewing the possibilities for change and the directions which change ought to take, it is clear that people with equal concern for the welfare and future of Lutheran schools see different priorities or emphases. It is equally clear that even a few years of time will bring different priorities and emphases to the fore. This is apparent in proposals and writings by those most intimately concerned with Lutheran education.

Directions of Desirable Change as Seen by Individuals

Among recent writers, Stephen A. Schmidt, an associate professor at Concordia Teachers College, River Forest, Illinois, sees full recognition of the Lutheran teacher as a minister of religion as urgent. He argues for ordination of teachers and for voting rights of teachers equal to those of the pastors. His book Powerless Pedagogues is partly historical and partly promotional in that it advocates an improved status for the Lutheran teacher.[21]

Arthur M. Ahlschwede, Executive Secretary of the Missouri Synod's Board for Higher Education, defines Christian education as "growth in a living relationship to Christ and to the members of His body (the Church)." Christian education "can only make us truly grateful to God for the potential we have for glorifying Him and for serving our fellowmen." It "should give direction to the people of God so that they might see the tremendous challenge God has placed before them - the challenge to use His resources and direction in order that God's creatures might be freed from the demonic power that has taken over in life and creation." He then lists critical issues which "call for a turning point in Christian education":

"Federal Aid," which he does not consider decisive for the continuation of Christian schools.

"Integration," which is the way Christian love operates.

"Scientific Hypotheses," which he does not see as a critical threat because science makes its pronouncements in fields of knowledge to which the Christian faith does not address itself.

"Recruiting Leadership," because Christian education faces its crucial test in people.

"Bondage of Christ," because Christian education seeks to produce people who submit to the gracious working of God so they might be of service to all mankind.

"Depersonalization vs. Compassion," because Christian education is to prepare people to live out their lives in compassion with other people.[22]

In 1966, Michael J. Stelmachowicz, then Superintendent of the Detroit Lutheran high schools and since 1972 president of St. John's College, Winfield, Kansas, saw five major needs: (1) development by each congregation of a clear statement of its school's purpose; (2) an improved public relations program; (3) making the schools laboratories in Christian living; (4) development of the role of teachers as innovators, pioneers, and experimentalists in the field of Christian education; and (5) a more effective outreach to the community.[23]

In writing on "Lutheran Schools in Transition," Martin F. Wessler, then Associate Secretary of Lutheran Elementary and Secondary Schools, stated in 1968 that in spite of a declining enrollment trend, the history of Lutheran schools demonstrates that "we can accept challenges and turn them into stepping stones. We can move vigorously through transition to new strength." He saw subsiding criticism of the schools, increased promotional efforts, an increasing interest in interparish schools, and an increased interest in Christian education as hopeful signs amid changes that were taking place in the schools.[24]

Changes Advocated by the Lutheran Education Association

The Lutheran Education Association, a voluntary association of several thousand teachers, pastors, and laymen in The Lutheran Church—Missouri Synod, listed these priorities for change during the 1970's:

1. Ordination of all called professional educators.

2. Non-discrimination in teacher salaries on the basis of sex.

3. The amendment of Article V of the Constitution of The Lutheran Church—Missouri Synod to include voting rights for teachers.

4. Federal and state legislation to provide tax credits for parents with children in accredited nonpublic schools.

5. Full participation of all professional church workers in congregational and district installation rites.

6. Greater efforts at synodical and district conventions to promote the interests of the teaching ministry.

7. The revitalization of Lutheran education in urban areas.[25]

At least Numbers 1, 5, and 6 of these priorities are pointed toward the need of a more effective teaching ministry in the church. It is this concern for the ministry on the part of most Lutheran teachers which makes the relationship between teachers and students "warm and caring," and which determines many of the changes which Lutheran schools are likely to experience and foster.

Research Proposed by the Teachers Colleges

The faculties of the teachers colleges have shared the concern for Christian education in all agencies, especially the schools. So, for example, the faculty of Concordia Teachers College, Seward, Nebraska, with the concurrence of its sister college at St. Paul, Minnesota, proposed that the Missouri Synod "initiate a comprehensive study of necessary forms and available resources to meet the Christian educational needs of our time and to shape a design which will prepare the church to meet the educational challenge of the future." The faculty suggested these as "a tentative and incomplete list of areas" to be studied:

"1. The growing support of private education from the public sector.

"2. The changing image of the Christian day school, from the view of the church and from the view of the general public.

"3. The types of nonprivate financial support that may or may not be available to Christian day schools in the future.

"4. Trends in state-adopted programs of tuition grant aid made available equally to private and public school students.

"5. Findings of national study groups (like the Carnegie Commission headed by Clark Kerr) with reference to public and private educational trends in the future of America.

"6. New directions in student recruitment for Christian educational programs . . . and new needs in preprimary, youth, and adult education.

"7. New focus on making the Christian day school a laboratory for Christian living in the community.

"8. New emphasis on pioneer educational work, sponsored jointly by congregations, districts, and the Synod.

"9. The greater potential efficiencies achieved by consolidation of schools and central administration by area.

"10. The growing costs of education and new sources of support."[26]

This and other proposals for research resulted in a general convention resolution authorizing the Board of Parish Education and Concordia Publishing House to explore ways to provide funds for necessary research and suggesting the involvement of other synodical boards in carrying out research through a team approach.

Issues as Seen by the Synod's Board of Parish Education

The Synod's Board of Parish Education reports the issues in Christian education, including school issues, to the biennial conventions of The Lutheran Church—Missouri Synod (until 1965 triennial conventions). In recent years this board has repeatedly suggested directions, which in its opinion, Christian education should take. It listed ten challenges in 1971:

1. Providing a basic program of Christian education for all children and youth of the congregation through either a day school or a weekday school (a weekday school providing two to three hours of instruction in religion per week).

2. Setting as the congregation's goal the enrollment of all children and youth in a day school or a weekday school.

3. In addition to Nos. 1 and 2 above, providing quality programs of Christian education through Sunday school and vacation Bible school.

4. Expanding the congregation's program of Christian education by means of more adult discussion groups on Sunday morning and by a short-term adult school of religion during the week.

5. Providing needed facilities, furniture, audiovisual equipment, instructional materials, and teachers for an effective educational program in all agencies of Christian education.

6. Selecting teachers for all education programs prayerfully and then providing serious preservice and inservice teacher education.

7. Providing adequate funds for salaries, equipment, and educational materials.

8. Providing professional educational leadership for all the congregation's educational endeavors through wise use of Christian day school teachers or by engaging a director of education.

9. Exploring the many possibilities of cooperating with sister congregations in the use of educational resources, programs, and personnel.

10. Intensifying inservice education for all professional staff members.[27]

The Direction of Change as Promoted by the Synod Itself

In a very real sense the Missouri Synod in convention influences the direction of change for Lutheran schools. Many of its actions result from recommendations. The 1959 convention urged the Synod and district boards of education to aid congregations in promoting schools and to promote quality schools, and it urged congregations to be active in recruiting pastors and teachers and to improve teachers salaries. It also raised requirements for the education of women teachers to the same level as those for male teachers.[28]

The 1962 convention encouraged congregations to set challenging enrollment goals, encouraged urban congregations to deal early and effectively with "changing population and economic problems in their communities." It urged congregations on a continuing basis to "evaluate their school's program to determine academic strengths and weaknesses, giving special attention to the improvement of the Christian instruction. The Synod encouraged the teachers colleges, congregations, and the teachers themselves to intensify inservice education for teachers.[29]

The 1965 convention specified in some detail how quality education in Lutheran schools was to be pursued and gave its approval for federal aid to these schools "so long as it does not interfere with the distinctive purposes for which such schools are maintained." It also requested Synod and district officials "to explore with appropriate government officials the availability, utilization, and administration of federal funds on an equitable basis for children attending nonpublic schools" but left the decision on accepting such aid to the congregations maintaining the schools.[30]

The 1967 convention encouraged congregations to participate in the "Patterns of Performance" project and warned against prejudice. On the latter point, the Synod called on its members "to seek prayerfully to eliminate all thoughts, words, and actions which express and convey prejudicial or loveless attitudes or practices" and urged elimination of statements in published materials that might contribute to prejudice.[31]

In recommending expansion and improvement of educational programs for all of parish education, the 1969 convention went so far as to say "that the Synod in convention assert that Christian education, understood as the communication of God's edifying Word, is essential to the life of the church and is the primary process and fundamental activity of the church in mission and the basic means for church renewal." Among other actions, the convention reaffirmed its 1965 resolution on federal aid, encouraged government support of education, and resolved "that synodical, district, and congregational boards of education actively promote and, where possible, help to shape legislation which is acceptable in terms of the Detroit (1965) resolution."[32]

The 1971 convention commended congregations which maintain schools, urged utilization of staff "to the fullest possible extent in the total educational ministry of the church," and urged congregations without schools "to consider this agency as a significant option in their educational ministry."[33]

The Missouri Synod has both expressed its support of Lutheran Schools through the years (not only since 1959, but since its organization), and it has not hesitated to express itself on new directions which it felt the schools should take. This has been done with the frequent reminder that the schools are not to lose sight of their fundamental purposes.

In many respects change in Lutheran schools has been slow, and the nature of the Missouri Synod as a conservative church body almost demands a slow and orderly transition from the old to the new. And yet individual issues facing a school or a school system can change rapidly as an article published as late as 1960 illustrates. In writing on problems faced by Lutheran elementary schools, the then Associate Secretary of Lutheran Elementary and Secondary Schools named as two of five problems "providing opportunity for the thousands of children who would and should attend our schools" and "training enough teachers to staff our schools."[34] As this is being written in 1973, only thirteen years later, most Lutheran elementary schools have sufficient room to accomodate all children whose parents wish for them to attend, and the schools find it difficult to absorb all the teachers graduated by the three teachers colleges of the Synod. Later chapters will deal with these matters in more detail.

Summary

Since their inception, Lutheran schools have been in normal transition, adapting to the needs of the church and the times. But throughout the nearly 150 years of their operation they have maintained their chief original purpose of teaching the Word of God to foster Christian faith and the Christian life. The schools of The Lutheran Church—Missouri Synod have been one of the sources of strength in this denomination. The history of these schools, as detailed by August C. Stellhorn[35] provides evidence for that.

In recent years changes have been more rapid, and many in the church have actively promoted the changes which they consider desirable. Yet a steady and even course of change and improvement has left the original purpose intact, though changes have touched all other aspects of school operation - educational environment, teacher education, emphasis in theology, methods of teaching, curriculum, administration and supervision, financing, and buildings. This chapter indicates some of the actual and proposed changes which have challenged the best minds associated with the schools of The Lutheran Church—Missouri Synod. Subsequent chapters will show how the Synod and its schools have dealt with these and other challenges.

Footnotes

[1]Gross, Herbert H., "In Brief." Lutheran Education, February 1968, p. 320.

[2]"Report of the Board of Parish Education," Reports and Memorials, Forty-Fourth Convention of The Lutheran Church—Missouri Synod, 1959, p. 233.

[3]Meyer, Frederick A., and Rast, Harold W. Foundations for Christian Education. St. Louis: Board of Parish Education, The Lutheran Church—Missouri Synod, 1971, p. 33.

[4]Kraushaar, Otto F., American Nonpublic Schools - Patterns of Diversity. Baltimore: The John Hopkins University Press, 1972, p. 264.

[5]Ibid., p. 280.

[6]Stellhorn, August C., Schools of The Lutheran Church-Missouri Synod. St. Louis: Concordia Publishing House, 1963, pp. 323 ff.

[7]Nohl, Frederick (ed.). A Curriculum Guide for Lutheran Elementary Schools. (Three volumes, K-3, 4-6, 7-8). St. Louis: Concordia Publishing House, 1964.

[8]Printed materials for "Patterns of Performance" include a book of Standards and Requirements and a Resource Bulletin for each of the five years. Materials for the "catch-up year" were titled "Performing Our Patterns," which dealt with morale, quality education, commitment, and expanded relationships for Lutheran schools.

[9]Gordon, Thomas, "A New Model for Humanizing Families and Schools," p. 2. Effectiveness Training Associates, 110 South Euclid Avenue, Pasadena, California 91101.

[10]Bouman, Walter R. "A Theological Analysis," The Teaching of Religion. Twenty-Second Yearbook, Lutheran Education Association, 7400 Augusta Street, River Forest, Illinois, 1965, p. 34.

[11]Damm, John S. "Contemporary Developments," Ibid., pp. 5, 6.

[12]Rudnick, Milton L. "Spiritual Objectives," Ibid., pp. 102, 103.

[13]Coiner, Harry G. "The Law and Gospel in Christian Education," Source Material for Teachers Conferences. St. Louis: Board of Parish Education, The Lutheran Church—Missouri Synod, 1964.

[14]Caemmerer, Richard R. "Legalism, Revivalism, and the Gospel in Christian Education." Lutheran Education, January 1961, p. 214; February 1961, p. 278.

[15]Kraushaar, Op. cit., p. 339.

[16]Kraushaar, Op. cit., p. 346.

[17]Kramer, Wm. A., "How to Be a Christian Teacher and Like It." Lutheran Education, February 1971, p. 275.

[18]Ibid., pp. 277, 279.

[19]Kraushaar, Op. cit., p. 281.

[20]Miller, Arthur L. Educational Administration and Supervision of the Lutheran Schools of the Missouri Synod, 1914—1950. River Forest, Illinois: Lutheran Education Association, Eighth Yearbook, 1951, p. 243.

[21]Schmidt, Stephen A. Powerless Pedagogues. 29th Yearbook of the Lutheran Education Association, 7400 Augusta Street, River Forest, Illinois, 1972.

[22]Ahlschwede, Arthur M., "Critical Issues in Christian Education." Lutheran Education, October 1964, pp. 50-57.

[23]Stelmachowicz, Michael J., "The Changing Function and Role of the Lutheran Elementary School in the Ministry of the Church." Parish Education Bulletin, published by the Board of Parish Education, The Lutheran Church—Missouri Synod, October 1966, pp. 13-21.

[24]Wessler, Martin F., "Lutheran Schools in Transition." Advance, March 1968, pp. 23, 24.

[25]"The Lutheran Education Association Platform." River Forest, Illinois: The Lutheran Education Association, p. 6.

[26]Convention Workbook, 48th Regular Convention, The Lutheran Church—Missouri Synod, 1969, pp. 360-362; Convention Proceedings, 1969, p. 133.

[27]Convention Workbook, 49th Regular Convention, The Lutheran Church—Missouri Synod, 1971, pp. 341-343.

[28]Proceedings, 44th Regular Convention of The Lutheran Church—Missouri Synod, 1959, pp. 199-200; p. 136.

[29]Proceedings, 45th Regular Convention of The Lutheran Church—Missouri Synod, 1962, pp. 112, 113.

[30]Proceedings, 46th Regular Convention of The Lutheran Church—Missouri Synod, 1965, pp. 153, 154.

[31]Proceedings, 47th Regular Convention of The Lutheran Church—Missouri Synod, 1967, pp. 144, 145.

[32]Proceedings, 48th Regular Convention of The Lutheran Church—Missouri Synod, 1969, pp. 132, 133.

[33]Proceedings, 49th Regular Convention of The Lutheran Church—Missouri Synod, 1971, p. 181.

[34]Kramer, Wm. A., "Problems Faced by Lutheran Elementary Schools." Lutheran Education, February 1960, pp. 281-287.

[35]Stellhorn, August C. Schools of The Lutheran Church - Missouri Synod. St. Louis: Concordia Publishing House, 1963.

CHAPTER II: ENROLLMENT TRENDS AND OTHER DEVELOPMENTS

"The farther backward you can look, the farther forward you are likely to see." - Winston Churchill.

"Bless the Lord, O my soul, and forget not all His benefits." Ps. 103:2

Purpose of the Chapter

The purpose of this chapter is mainly to report Lutheran school development in terms of statistics and changing enrollment, to interpret enrollment trends, and to relate school development to other factors in Synod history. This will be done for North American Missouri Synod elementary and high schools only, not for Lutheran schools associated with mission efforts in foreign countries. Some special factors related to school development will be treated in separate chapters.

Lutheran Elementary Schools

Schools Before the Organization of the Synod

The Saxon immigrants, who in 1839 settled in Perry County and St. Louis, Mo., and who formed part of the nucleus of The Lutheran Church—Missouri Synod, had as one of their goals the thorough Christian education of their children.

They brought 160 children, 110 of whom were of school age. The latter attended school on board ship and were taught daily by teachers or theological candidates (persons who had completed their theological training but had not yet been assigned as pastors to parishes). Within days after their arrival in America, the Saxons opened schools in temporary quarters. Each congregation in Perry County and St. Louis had its own school, some taught by pastors. All eligible children attended the schools.[1]

Schools After the Synod's Organization

While this book deals chiefly with Missouri Synod schools between 1959 and 1973, an understanding of their early development helps in understanding the present.

The Saxons in Missouri, a group of Bavarians in and near Frankenmuth, Michigan, and Lutherans in Ohio and other states engaged in discussions and soon found a theological consensus among themselves. This led to the organization of what is now known as The Lutheran Church—Missouri Synod, organized in 1847 with 16 charter-member congregations served by 12 pastors. All congregations had schools. Other congregations with schools joined the Synod after 1847. A school in each congregation was taken for granted as was the attendance of eligible children. Stellhorn[2] and Beck[3] tell this early history in detail.

The ideal of having every child in a Lutheran school could not be long maintained. Not all pastors had time or were qualified to teach school, and Lutheran teachers were scarce. Also the development of public schools induced some Lutheran congregations to operate without their own schools. So the percentage of congregations maintaining schools and the percentage of eligible children attending Lutheran schools decreased. In addition, the schools passed through a number of crises, nearly one per decade during the twentieth century, and each crisis brought some changes in outlook and development.

Crises in Lutheran School Development

The first great crisis came with the transition from German-language schools to English-language schools. World War I helped to intensify this crisis and hastened the accompanying transition. A second major crisis came with adverse legislation in the 1920's. A number of states passed laws intended to hamper or destroy private and church-related schools, but the legislation served only to strengthen the determination of many church school supporters to maintain their schools at all costs. They went to court, and the courts including the United States Supreme Court sustained them.

The Great Depression of the 1930's brought on a third crisis in the form of a severe enrollment decrease and an oversupply of teachers, many of whom went into the public schools or sought other employment. Financial pressures with resultant low salaries and a decline in the birth rate were among the major causes for the enrollment decline during this period.

The gloom of the Depression was followed by a rapid school expansion during and after World War II. This expansion brought the pressures of rapidly increasing enrollments in elementary schools, a severe teacher shortage, and building expansion which taxed the financial ability of many congregations. During this period an increasing number of Lutheran communities also established Lutheran high schools. The rising cost of education and inflation, the movement from rural to urban areas, coupled with some apathy toward schools, caused another kind of crisis in the late 1960's and early 1970's which affected school enrollments and general school development. Yet Lutheran schools showed a remarkable durability even under stress. The details of the various school crises up to about 1960 are reported amply in the previously cited volumes by Stellhorn and Beck.

A Hope and a Goal

By the middle 1940's Lutheran elementary schools had recovered from the Depression crisis and enrollments increased every year. New schools opened in record numbers and the Synod's Board of Parish Education appointed an assistant secretary of schools in the person of Wm. A. Kramer to work with long-time secretary August C. Stellhorn. The first synodical course of study was published, and textbooks, curriculum materials, and promotional materials had either been published or were in the process of preparation. The attitude toward schools was favorable among pastors and congregations, and the future seemed bright.

The number of eligible children enrolled in Missouri Synod elementary schools hovered around the 33 percent mark when the Synod in 1947 adopted the ambitious goal of half of its elementary school children in Lutheran schools by 1972. This seemed a reasonable goal for, after all, reaching it would require

a gain of slightly less than a percentage point per year, from 33 percent to 50 percent in 25 years.

However, in 1965, after eighteen years in pursuit of the goal, the Board of Parish Education reported to the Synod convention: "Lutheran elementary schools have grown gradually but steadily, in proportion to the growth of the Synod. We have not, however, registered a percentage gain in the number of pupils enrolled. In 1963 about 33 percent of our own children were enrolled, which has been the approximate figure for years. We have made no progress toward reaching the goal set in 1947 of having 50 percent of our own children in our own schools by 1972. We have held our own, which was a notable achievement in that it required a virtual doubling of the enrollment since 1947."[4]

The enormity of the accomplishment, in spite of failure to reach the goal is apparent from the mere fact that doubling the enrollment meant doubling the capacity of the teachers colleges and doubling the elementary school facilities. The failure in reaching the goal demonstrated that school expansion is limited not only by the ardor of school supporters, but also by financial and other practical problems that are part of any educational system.

However, the Board of Parish Education saw not only problems but opportunities as well, and suggested four principal ways of expanding the services of Lutheran schools:

"1. In congregations that maintain schools to enroll a larger number of the congregation's children." The suggestions were directed toward special efforts to inform and encourage members of the congregation to enroll their children, enrolling a reasonable number of unchurched children, and initiating discussions with sister congregations for the planning of interparish schools.

"2. In congregations now without schools to work either toward schools of their own or toward interparish schools with neighboring congregations." This suggestion to congregations contained also an encouragement to district boards to identify congregations with school potential and to work with them toward the goal of a school.

"3. In areas with special problems to face the need for change and adjustment early." The highly populated inner city, and rural areas with declining populations, were singled out for attention here.

"4. In many areas to work toward the establishment of junior high schools." Here the board made the point that educators find no essential difference between the products of the 8—4 organizational pattern followed by most Lutheran elementary schools, and the 6—3—3 pattern common in many public schools, but suggested that there might be benefits in conforming to the community pattern.[5]

It is safe to say that these recommendations had some effect. For example, in 1965 there were 43 interparish schools (schools maintained by two or more congregations), but by 1971 there were 73 such schools, mostly in urban areas. In 1965 also, 5,694 (3.7 percent of the total enrolled in elementary schools) were without church affiliation; eight years later, in 1973, the number of such children was 9,136 or 6.0 percent of the total enrollment.

Lutheran Elementary School Statistics, 1959 to 1973

The statistical story of Lutheran elementary school enrollments during the years covered by this volume is best illustrated by the following table.

Table I: ENROLLMENT STATISTICS, MISSOURI SYNOD SCHOOLS[6]
1959 - 1973

Year	Enrollment	No. of Schools	No. of Teachers	Teacher-Pupil Ratio	Ave. School Enrollment
1959	144,240	1,284	M-2152;W-2889;T-5041**	28.6	112
1960	149,201	1,293	M-2201;W-3117;T-5318	28.1	115
1961	150,440	1,323	M-2294;W-3231;T-5525	27.2	115
1962	154,955	1,372	M-2336;W-3415;T-5751	26.9	113
1963	158,049	1,378	M-2400;W-3519;T-5919	26.7	115
1964	160,630	1,381	M-2429;W-3703;T-6132	26.2	116
1965	161,357	1,374	M-2471;W-3765;T-6236	25.5	117
1966	159,564	1,339	M-2489;W-3950;T-6439	24.8	119
1967	158,431	1,326	M-2491;W-3984;T-6475	24.5	119
1968	155,597	1,281	M-2544;W-3960;T-6504	23.9	122
1969	154,235	1,236	M-2605;W-3984;T-6589	23.8	125
1970	150,980	1,215	M-2682;W-3934;T-6616	22.8	124
1971	146,352	1,176	M-2720;W-3857;T-6577	22.3	124
1972	151,668*	1,243*	M-2735;W-4243;T-6978	21.7	122
1973	151,590	1,239	M-2709;W-4373;T-7082	21.4	122

*In 1972, pre-kindergarten schools were included in the enrollment for the first time. This resulted in an increase in the number of schools and in enrollment. Without this inclusion, the enrollment would have been 141,528 and the number of schools, 1,144. The 1974 Lutheran Annual (pp. 149-155) listed 299 pre-kindergarten education classes in 40 states and 3 Canadian provinces.

**M - male teachers; W - women teachers; T - total teachers.

What the Statistics Say

Enrollment and School Figures

With one exception, enrollments in Lutheran elementary schools increased from 1940 to 1965. After a high of 68,982 in 1941, they showed a drop in enrollment to 66,470 in 1942, recovered in 1943 to 68,609, which was just short of the previous 1941 enrollment peak. Then came steady enrollment increases until fall 1965, when the enrollments reached the all-time enrollment peak of 161,357. The number of schools had peaked a year earlier, in 1964, with 1,381 and dropped to 1,374 in 1965. The decline in the number of schools, which continued thereafter, was partly due to the increasing number of interparish schools, which caused a decrease in the number of schools but a slight increase in the size of schools from an average of 112 in 1959 to an average of 122 in 1963. These figures also indicate the rather small average size of Lutheran schools, about five teachers each, though some of the larger schools engage 20 or more teachers.

The increase in the number of schools and in the enrollment in 1972 was due to the inclusion of 99 separate pre-kindergarten schools in the figures, as also the enrollment in pre-kindergarten classes attached to regular elementary schools. Pre-kindergarten figures are included also in 1973.

Teachers and Teacher-Pupil Ratio

The total number of teachers rose from 5041 in 1959 to 6616 in 1970, after which the number began declining as a result of declining enrollments. The high numbers of 6978 in 1972 and 7082 in 1973 were due to inclusion of pre-kindergarten schools in the statistics.

The attrition rate among teachers has been considerable, especially since 1967 when the net increase totaled only 36 teachers, though the teachers colleges graduated 674 that year. Many factors are involved in this attrition rate, for example: deaths and retirements, marriage of women teachers, low salaries, and the ease with which certified teachers can transfer to other school systems.

The percentage of men teachers was 42.7 and of women teachers 57.3 in 1959. These percentages changed little by 1971 when the figures were 41.4 and 58.6 respectively. However, in 1972 when the statistics for pre-kindergarten schools were included, the percentage dropped to 39.2 for men teachers and rose to 60.8 for women teachers, because most, if not all, teachers in early childhood education classes are women. The year 1973 showed another percentage drop in the number of men teachers and a percentage rise in the number of women teachers. The number of pupils per teacher declined from 28.6 in 1959 to 21.4 in 1973.

Portents of an Eventual Enrollment Decline

Demise of the One-Teacher School. One of the reasons for the decline in enrollments was the demise of the one-teacher school, particularly in the late 1940's and the 1950's. In 1958 when 35 new schools opened and 21 closed for a net gain of only 14, as against a net gain of 31 schools in 1957, the then associate secretary of schools reported that the 21 closed schools had an average of only 18 pupils per school.[7]

The days of the one-teacher school were definitely numbered. "In 1854 these

schools constituted 91.6 percent of the total number; in 1933, 50.7 percent. By 1943 the number had decreased to 511, or 46.1 percent of the total; by 1944 to 445, or 40.8 percent; by 1946 to 354, or 32.3 percent."[8]

Thereafter the decline in one-room schools proceeded even more rapidly until they became practically non-existent. The decline in this particular area was due to lack of children in some small congregations, distances in rural areas, public school consolidation including the transportation of pupils, difficulties in offering a rich program in a small school, turnover of teachers, and sometimes simply because people believed in bigness and were unwilling to accept a small school even though it provided a good education. And most small Lutheran schools provided a good education. Partly because of this, some small schools developed into larger schools and became stronger institutions than they had been.

The Slowing of Synodical Growth. In the early 1960's definite signs indicated a slowing in synodical growth. "Baptized membership gains in The Lutheran Church—Missouri Synod in 1962 showed the smallest rate of growth since 1945, according to official statistics. The net gain of 65,239 baptized members, smallest total since 1952, brought the membership to a record high of 2,529,735 in this country."[9] But there was nevertheless a slowing in gains and growth. In the same year 1962, the elementary school enrollment was 154,955, showing a gain of 4,515, which was also smaller than in some previous years, and the number of schools was 1,372, a gain of 49. Though enrollment increases continued until 1965, the rate of gain continued smaller, not only in the schools but in most of the synodical agencies. Thus the enrollment decline was partially related to a slowing in synodical growth, which continued until 1972, when synodical membership actually showed a slight decrease of 7,801, or 0.27 percent. The Religious News Service reported in August 1973 that "this was the Missouri Synod's first decline since World War I."

Other Factors in the Decline of School Enrollment. The decline in school enrollment came not through a single factor but through many inter-related factors. Thus in 1961 the secretary of schools reported that "in most cases school closings are due to a gradual community change or a gradual decline in school interest." He expressed the view that "often the difficulty is that congregations do not recognize impending changes early enough to prepare adequately for them." He advised district boards to promote new schools in congregations "that can look forward to at least a two-room school after the school grows into a full complement of grades" and that congregations with a lesser potential be advised to look toward participation in interparish school efforts with more favorably situated congregations."[10]

Comparable Developments in Other Child Agencies of Christian Education

In the 1960's a lessening of the former rapid growth rate, and eventually a decline, also hit the Missouri Synod's other agencies of Christian education. The Board of Parish Education reported to the Synod's 1967 general convention:

"There are distinct signs that the vigor of our own Sunday schools as well as those of other denominations is actually deteriorating, whether one acknowledges a crisis or not. And the sources of the problem do not lie in the Sunday schools, as the statement of the Board of Parish Education on the needs of parish renewal[11] indicates. Nor does the answer to the educational needs of the parish and the possibilities of the Sunday School seem to lie in the elimination of the

Sunday school, as some people are recommending even though it may be sobering to suggest to a 'failing' unconcerned congregation or group of Sunday school workers that 'their Sunday school be discontinued unless or until -.'"[12]

The rate of gain in Missouri Synod Sunday schools had been declining for a number of years, though there was still a gain of 1,883 students in 1965 for a total enrollment of 899,103, served and supervised by 104,960 teachers and officers. As in the case of elementary schools, the peak year for the Sunday schools was 1965, after which a decline set in which by 1972 had reduced the number of students to 736,681 and the number of teachers and officers to 92,781.

Vacation Bible schools also reached their enrollment peak with 412,768 in 1965 and declined to 354,248 by 1972. The only agency of elementary education in The Lutheran Church—Missouri Synod which held its own during these years was the weekday school (two or three hours of religious instruction on a weekday or Saturday), which climbed from an enrollment of 44,813 in 1960 to 146,393 by 1972.[13]

The rise in weekday school enrollment may be attributed to four principal factors: (1) the more vigorous promotion of this agency in congregations without schools, and in congregations with schools for the children not enrolled in the day school; (2) the closing of some day schools and a partial compensation for the loss of the day school through the opening of a weekday school; (3) the production of materials designed specifically for the weekday school; and (4) the increasing number of congregations calling directors of Christian education to promote all agencies of Christian education in the congregation. In many cases teachers of Lutheran elementary schools also taught classes in the weekday schools.

Effect of a Declining Birth Rate

One of the factors in the declining enrollments in the church agencies for children was the declining birth rate, which affected Lutheran schools and others. The high in the birth rate in the United States came in 1957 when 4,308,000 live births were recorded. Since then the decline has been steady with an estimate of only 3,173,000 live births in 1973. The drop in the number of births from 1957 to 1973 was 1,135,000 in actual numbers for a percentage drop of 26.3. The full force of this decline has not yet had its full impact on Lutheran schools, nor on any school system, because the decline has continued to the present and will likely show its effect in declining enrollments until about five years after the birth rate begins to show a substantial increase.

During the 1972 to 1973 school year, most of the children born from 1959 through 1967 were in school, kindergarten through grade 8. The children born in 1959 (birth rate, 4,295,000) entered school in 1964 when Lutheran school enrollment was 160,630, just below its peak reached the following year. The children born in 1968 (birth rate, 3,502,000) entered school in 1973, when the enrollment was 151,590. While any comparison is subject to possible errors in computation and interpretation, it is interesting to note that the decline in the birth rate during these years was just over 18 percent and the decline in Lutheran elementary Lutheran school enrollment about 6 percent. While the reduced birth rate was by no means the only factor in the enrollment decline of Lutheran schools, it may legitimately be considered a major factor.

Table II: Birth Rate will enable the student who is especially interested

in this factor to study the relationship between the birth rate and Lutheran elementary school enrollment further.

Table II: BIRTH RATE (LIVE BIRTHS) IN THE UNITED STATES
(Related to Lutheran Elementary School Enrollment)

Year	Live Births	Missouri Synod Elementary School Enrollment (N.A.)
1944	2,939,000	72,292
1945	2,858,000	74,128
1946	3,411,000	77,568
1947	3,817,000	82,241
1948	3,637,000	86,588
1949	3,649,000	88,877
1950	3,632,000	91,889
1951	3,823,000	95,439
1952	3,913,000	100,199
1953	3,965,000	108,319
1954	4,078,000	112,988
1955	4,104,000	119,170
1956	4,218,000	125,751
1957	4,308,000	132,128
1958	4,255,000	138,338
1959	4,295,000	144,240
1960	4,258,000	149,201
1961	4,268,000	150,440
1962	4,167,000	154,955
1963	4,098,000	158,049
1964	4,027,000	160,630
1965	3,767,000	161,357
1966	3,629,000	159,564
1967	3,521,000	158,431
1968	3,502,000	155,597
1969	3,571,000	154,235
1970	3,718,000	150,980
1971	3,559,000	146,352
1972	3,258,000	151,668
1973	3,173,000	151,590

Explanatory Notes: (1) The table compares the birth rate with Lutheran elementary school enrollment; (2) The enrollment figures include kindergarten until 1971 and pre-kindergarten since 1972; (3) The birth rate figures are United States Government figures.

Make-Up of Elementary School Enrollment

A comparison of the make-up of the elementary school enrollment between 1959 and 1973 reveals two interesting developments. The first has to do with the religious (or non-religious) affiliation of the students. Table III illustrates this factor.

Table III: RELIGIOUS AFFILIATION OF ELEMENTARY SCHOOL STUDENTS

Year	Total Enrolled	Members Mo. Syn.	Approx. Percent	Other Luth.	Approx. Percent	Other Churches	Approx. Percent	No Church	Approx. Percent
1959	144,240	121,552	84.3	3,334	2.3	13,179	9.1	6,134	4.3
1973	151,590	103,490	68.3	5,555	3.7	33,381	22.0	9,136	6.0

Within the comparatively short period of fifteen years, Missouri Synod enrollment in its elementary schools dropped from 121,552 to 103,490, a drop of 18,062 in the number of students (in spite of a larger enrollment in 1973), and the percentage of Missouri Synod enrollment declined from 84.3 to 68.3 percent of the total enrollment.

The number from other Lutheran churches increased more than one percent; the percentage of children from non-Lutheran churches was a record 22.0 percent, partially affected by including pre-kindergarten schools in the count; the percentage of children from unchurched homes rose nearly two percent. Thus Missouri Synod Lutherans used their schools to a lesser degree, while others enrolled children in increasing numbers.

"What does this mean for the present and future of Lutheran Schools?' is a legitimate and nagging question. It does not necessarily mean that Missouri Synod congregations value a thorough Christian education less for their own children but are willing to provide it for the children of others. A better explanation is that the movement of members to the suburbs has brought about at least some of the enrollment changes. Urban congregations have lost members through this movement, and their school enrollments declined. They compensated for losses by enrolling nonmember children for whom room became available. Suburban schools could not accomodate all the children of Missouri Synod members because school openings and the expansion of existing schools did not keep pace with the movement of members to the suburbs. Rapidly growing suburban congregations were hard pressed to provide needed worship facilities, and school expansion was delayed, partly at least because of financial necessity, though perhaps not for this reason only. A quite general ecumenical spirit in the

churches may also have had some effect on the complexion of the enrollment, especially on the enrollment of so many children from non-Lutheran churches.

The figures seem to indicate that non-Lutheran Christians are beginning more generally to see the value of Christian schools, as are people who presently have no church affiliation. Many pastors of congregations with schools have said that the school is a good "mission agency" because through their children attending these schools parents frequently become interested in church membership.

According to Kieschnick, the outreach to unchurched children is actually a sign that Lutheran schools are Christian schools. In addressing a meeting of the Association of Lutheran Secondary Schools he stated: "A school is Christian because of its witness, not because of the church membership of its students. . . . We need . . . schools to be a witness for Christ in an educational setting."[14]

Apart from the Christian instruction, the academic program of Lutheran schools appeals to many outside the Lutheran church. Whatever else the enrollment shift may suggest to Missouri Synod Lutherans, it suggests a needed emphasis to make their own schools increasingly available to their own children. In any church program the advice of Isaiah, "Lengthen thy cords and strengthen thy stakes" is good advice (Is. 54:2).

Enrollment of Children from Minority Groups

A second interesting Lutheran school development is the rapid rise in the number of children from minority groups. In 1960, the first year for which the enrollment from minority groups was reported, the statistics showed an enrollment of 1,679 black and 737 other non-Caucasian students, a total of 2,416 non-Caucasians enrolled. This was 1.6 percent of the total enrollment.

In 1973, the total enrollment of 151,590 showed this breakdown for minority groups attending: Black - 11,821; Mexican American - 1,049; Oriental - 931; Puerto Rican - 305; American Indian - 170; Cuban - 187; Other - 567. This minority group enrollment of 15,030 was 9.9 percent of the total. There is no indication to show how many minority students were members of Missouri Synod congregations, but in the absence of evidence to the contrary, one may assume that the proportion of members and non-members was similar to the proportion of members and non-members in the overall enrollment. In either case, the percentage increase of minority groups from 1.6 to 9.9 in a 13-year period is significant.

Several reasons for this increase suggest themselves: Congregations have made conscious efforts to serve their total communities; more people from minority groups have joined Synod congregations; synodical resolutions and verbal and written warnings against prejudice have produced results; Board of Parish Education efforts to keep curriculum materials clear of statements which could imply prejudice have been helpful; integration efforts in public education have affected also Lutheran schools. Whatever the contributing causes, the increased enrollment from minority groups is one of the striking changes in Lutheran schools.

Analysis of Trends

As various enrollment trends became evident, the office of the secretary of schools attempted to analyze and report them. So, for example, in 1962 when

enrollments were still on the increase, but at a slower rate, the secretary of schools stated that fewer children was not the chief reason, for the decline in the birth rate had not yet had its full effect. He pointed to the leveling off in the church growth rate. Among other factors he listed:

Financial Pressure. Among the pressures he included the rising cost of maintaining schools, the rising indebtedness of congregations which had grown from 9 million dollars in 1946 to 174 million in 1960 (up 16 million from the previous year), and the introduction of tuition charges which made it more difficult for some parents to enroll their children.

The Inner City. Here the issue was the increasing enrollment losses in inner city congregations without compensating enrollment increases in suburban congregations. Some of these had no schools and in other cases the facilities were inadequate to accomodate children who might have wished to enroll.

Difficulty in Securing Adequately Trained Teachers. Congregations insisted more and more on properly certified teachers which were not available at that time.

6—3—3 Public School Set-Up. Some congregations felt that they had to accomodate themselves to this set-up and did so by dropping grades 7 and 8 rather than adding a ninth grade for an upward adaptation.

Consolidation of Gains. Some congregations, rather than to keep on expanding numerically, consolidated their gains by emphasizing quality in the existing set-up rather than expanding further.[15]

In analyzing the 1966 - 1967 statistics, the first year of the enrollment decline, Martin F. Wessler, who had been appointed associate secretary of schools the previous year, maintained an optimistic note while assessing the situation. He saw principally these needs:

1. Since many urban and suburban church members live farther from Lutheran schools than previously, "added encouragement plus transportation accommodations must be provided."

2. The "traditional" annual home visitation and new-pupil recruitment efforts need reinstatement.

3. The efforts to establish a more favorable teacher-pupil ratio must be accompanied by efforts to maintain capacity enrollments.

4. A possible "take-it-for granted" attitude because of the favorable growth during the 1950's and early 1960's needs to be replaced by continued "aggressive promotional leadership."

5. Since "teacher specialization within the school has had a tendency to reduce staff services within the congregation's other agencies and ministries," the services of teachers in other agencies need reassessment.

6. Since the pastor's role has not been defined as clearly as the principal's, efforts are necessary to make the pastor's role "intimate and significant" in school operation.

Wessler also challenged three fallacies in arguments about costs: "(a) the contention that congregations with schools give less in support of district and synod treasuries; (b) that money spent on schools and Christian education is taken from mission and evangelism efforts; (c) that money used to maintain schools would be available for other purposes if schools were closed."[16]

Early in 1972, Al H. Senske, appointed Secretary of Elementary and Secondary Schools in 1971, provided his analysis of the 1971 statistics: "School statistics vividly illustrate the need for: (1) the implementation of plans for strengthening morale in congregations and faculty; (2) increasing efforts toward quality educational programs; (3) initiation of programs that rekindle commitment toward the support of Christian education; and (4) the continued development of relationships with public and nonpublic educators and government officials.

"Some schools are serving their communities well, others are not. Some schools are enrolling high percentages of their members' children, others are not. God has placed many children within reach of Christian day schools who are not being touched by the type of educational program in which we firmly believe. School promotion must continue on both fronts: the local congregation and the community."[17]

Congregations and responsible Synod and district officials tried to understand the enrollment decline in Lutheran elementary schools. They suggested remedies and sometimes cautiously predicted the future. But they did not panic. In their view, the schools were vigorous and had much going for them, and they were expected to pick up again as they had after bad times in previous generations.

Special Education

Services to the Mentally Retarded

The middle 1950's brought an intensified interest in serving mentally retarded children. Homes for mentally retarded people with special classes for children were in existence even earlier. For example, Bethesda Lutheran Home in Watertown, Wis., has been in operation since 1904; and Good Shepherd Lutheran Home of the West, Terra Bella, Calif., since 1951. School classes for mentally retarded children operated in St. Louis, Mo., since 1956 and in Milwaukee, Wis., since 1958.

But Missouri Synod services to the mentally retarded reach far beyond parochial school efforts. The Board of Parish Education appointed a group of ten people to serve as a Committee on Religious Education of the Mentally Retarded, which reported on its preliminary work to the 1959 church convention. According to the report, the committee had centered its attention on four major projects: (1) the development of an information bulletin; (2) preparation of a conference discussion outline for the orientation of pastors, teachers, and lay leaders; (3) developing instructional materials for special classes; and (4) development of a promotional sound filmstrip.[18] By 1962 the committee had completed these projects, but it felt that the needs of the mentally retarded required much more attention than the Board of Parish Education could give them. So the Synod authorized the appointment of a separate Commission on Services for the Mentally Retarded with its own executive secretary. Marshall R. Nelson

has served as the commission's executive since 1967.

The new commission concentrated its work principally in these areas: special classes for the mentally retarded in state and other institutions; special school classes on a congregational or an interparish basis; services to institutions like Bethesda which, among their other services, maintain classes for children; and special classes associated principally with Sunday schools. By 1973 the commission's executive secretary could report 345 classes associated with Sunday schools with an enrollment of 2,209 and classes in dozens of state and private institutions for the mentally retarded.[19]

Services to Deaf Children

Services for about 100 deaf children of elementary school age continued in the Detroit Institute for the Deaf and for nearly 200 children at Mill Neck Manor, Mill Neck, New York. These are full-time schools with modern equipment and modern teaching methods. As a result, they enjoy both the respect and financial support of many in and outside the Synod.

Lutheran High Schools

Early History of Lutheran Secondary Education

Stellhorn[20] tells the early history and some later history of Lutheran secondary education in considerable detail, and he includes a list of Lutheran high schools in operation in 1961.

The establishment of Lutheran high schools has been a struggle against financial odds. In this struggle some communities fared better than others. A few larger Lutheran communities had Lutheran high schools for many years, Milwaukee, Wis., since 1903, Chicago, Ill., since 1909, and Fort Wayne, Ind., since 1916. In some other communities that had attempted secondary schools during this general period, the schools closed for financial reasons. St. Louis, Mo., which had a high school that closed in 1916, reopened on a larger scale at a later date. Originally all the Synod's junior colleges included high school departments, some of which became community high schools later, for example, the Oakland, Calif., and St. Paul, Minn., schools.

A major development of Lutheran high schools began in 1944 when Detroit, Mich., and Racine, Wis., opened their schools, followed by St. Louis, Mo., in 1946. The five schools in operation in 1944 totaled 1,675 students, 55 teachers, and property valued at $250,000. By 1973 the effort had grown to 33 high schools, 13,219 students, 793 teachers, and property valued at perhaps $45 million.

Operation of Lutheran High Schools

Nearly all Lutheran high schools are founded and operated on an interparish basis by associations of congregations which join the effort voluntarily. Only three are parish high schools, that is, schools operated by single parishes. A few are intersynodical high schools, that is, congregations of more than one

Lutheran synod participate in their operation. In intersynodical high schools the bulk of the support still comes from Missouri Synod congregations and members. Some other Lutheran synods, especially the Wisconsin Evangelical Lutheran Synod, have schools of their own.

The schools depend on two main sources of financial support, contributions from congregations or individuals and tuition. Some of the schools have the ideal of securing half their budget from contributions and half from tuition, though the 50 percent contribution ratio is difficult to maintain. Normally students from congregations that belong to the high school association pay a lower tuition than others. In 1973 the lowest tuition cost for students from member congregations was $325, the highest $1450, though the tuition cost for members reached $800 or more in only three schools. Tuition costs of students from other than member congregations ranged from $470 to $1500.[21]

Walter A. Maier Lutheran High School in Los Angeles, which at this writing plans to relocate on a 13-acre tract at Torrance, Calif., and in so doing plans to double its capacity, has an innovative plan for financing the new operation. Tuition at this school has reached $1000 per year for some students, and there is a strong feeling that this is as high as it can be allowed to go. This school is planning a $10 million dollar educational center adjacent to two large hospitals and two large medical office buildings. Many of the present high school graduates enter medical or related professions, and the school is to be oriented toward medical career courses. In addition to school facilities for about 1,200 students, the building complex will include a sizeable home for the aged, a day-care center for children ages 2 to 12, and a health and tennis club. These facilities are intended in part to bring financial support to the school program, in part to enrich the school program by giving students the opportunity for service in the child-care center and the home for the aged. In part the facilities are to offer opportunities for adult education and service to the adult residents of the home and thus to enrich their lives. Should these plans ever succeed, which at this writing is uncertain, this would be a notable achievement for Los Angeles Lutherans.

Maintaining a modern high school taxes the financial resources of any Lutheran community. Yet most supporters of these schools would support the statement: "The future of Lutheran high schools . . . looks bright for communities that honestly want them and have a reasonable base of communicant members for supporting the schools. Wanting the schools means believing that Lutheran secondary education has a place in the church, believing that God gives the necessary guidance and strength for this work, and then laying the resources of time, talents, and money on the line."[22]

Leadership in the Lutheran High School Movement

Lay leadership was strong in the establishment of Lutheran high schools which began in the 1940's and has continued to the present. However, professionals also led the way, side by side with committed lay leaders. Among those were: Paul W. Lange, principal of the first St. Louis Lutheran high school, then superintendent of the two St. Louis schools, and later head of the education department at Valparaiso University; Carl S. Meyer, principal of the long-established Luther Institute in Chicago, then superintendent of the Chicago Lutheran high schools, and later professor at Concordia Seminary, St. Louis, Mo.; and Arthur L. Miller, Executive Secretary of the Board of Parish Education 1946—1972.

Who provided the impetus toward a particular high school is hard to say, and certainly the experiences in different localities varied. Anderson and Meyer state: "The germinating period - if we may call it that - of a Lutheran high school is not an easy one to trace. The source of the Nile or the source of the Mississippi, it will be recalled, were long unknown. So the genesis of a high school movement in a given locality may never be known. Perhaps it was through a suggestion made in some meeting of a parish board of education by a pastor or a Christian day school principal or a layman; perhaps it was through the active work of a director of Christian education (district executive). More likely it was the zeal of a pastor or teacher which kindled the fire, though it burned slowly at first."[23]

Table IV: MISSOURI SYNOD HIGH SCHOOLS, 1973[24]

State	City	Name of School	Year Founded	Enrollment	No. of Teaching Staff
California	La Verne	Lutheran H.S.	1973	82	8
California	Los Angeles	Walter A. Maier LHS	1953	485	25
California	Oakland	Concordia H.S.	1906	100	13
California	Orange	LHS of Orange County	1973	100	7
Colorado	Denver	Lutheran H.S.	1955	441	28
Florida	Ft. Lauderdale	LHS of South Florida	1973	22	3
Florida	Ocala	St. John LHS	1970	106	11
Hawaii	Honolulu	Our Redeemer LHS	1972	215	12
Illinois	Chicago	LHS North	1909	1,070	53
Illinois	Chicago	LHS South	1951	861	40
Illinois	Melrose Park	Walther LHS	1953	449	26
Illinois	Rockford	Lutheran H.S.	1965	175	13
Indiana	Fort Wayne	Concordia	1935	936	47
Louisiana	New Orleans	New Orleans LHS	1970	166	10
Maryland	Baltimore	Baltimore LHS	1965	353	22
Michigan	Detroit	LHS West	1944		
Michigan	Harper Woods	LHS East	1957	1,537	82
Michigan	Rochester	LHS North	1972		
Minnesota	Mayer	Lutheran H.S.	1961	277	17
Minnesota	Minneapolis	Minneapolis LHS	1963	151	13
Minnesota	St. Paul	St. Paul LHS	1959	199	16
Missouri	St. Louis	LHS North	1946	638	37
Missouri	St. Louis	LHS South	1957	700	38
New York	Bronx	Our Saviour	1955	241	17
New York	Brookville	Long Island LHS	1959	488	38
New York	Maspeth	Martin Luther LHS	1960	560	37
Ohio	Cleveland	LHS East	1948	311	23
Ohio	Rocky River	LHS West	1958	380	24
Pennsylvania	Philadelphia	Germantown Luth. Academy	1965	122	18
Texas	Houston	Lutheran H.S.	1949	380	19
Wisconsin	Greendale	Martin Luther LHS	1968	367	25
Wisconsin	Milwaukee	Milwaukee LHS	1903	973	54
Wisconsin	**Racine**	**Racine LHS**	**1944**	**334**	**18**

Synodical Services to High Schools

In 1944, The Lutheran Church—Missouri Synod, which had not previously included high schools in its official concern resolved:

1. "That the Synodical Board of Christian Education (later renamed Board of Parish Education) and the Board for Higher Education be definitely instructed to enter upon active support of a program of general education on the high school level. . . .

2. "That the Synod declare it as its policy to encourage congregations and groups of congregations to establish independent Christian high schools.

3. "That the Boards be instructed to survey the most promising fields, to assist in organizing the congregations or individuals necessary for the support of an institution in a given locality, and to lend every possible aid to the establishment and maintenance of Lutheran high schools, and wherever feasible also junior colleges in various sections of Synod, subject, however, to the limitation that Synod in no wise contribute from its treasury for the erection and maintenance of such high schools and junior colleges."[25]

In a meeting on September 20, 1946, called to clarify responsibilities between the Board for Higher Education and the Board of Parish Education, Dr. John W. Behnken, then President of the Synod, interpreted the resolution to mean that the Board for Higher Education had jurisdiction over the high school departments at the synodical colleges and over the training of high school teachers, while the Board of Parish Education was responsible for promoting community Lutheran high schools among the congregations.

The office of the secretary of schools was not then adequately staffed to assume responsibility for the high schools in addition to elementary schools. So Arthur L. Miller, who became the board's executive secretary in 1946, took the lead in working with the Association of Lutheran Secondary Schools,[26] while the office of the secretary of schools aided especially in the recommendation of high school teachers.

In its promotion of high schools, the Board of Parish Education recognized these basic requirements for success: (1) The community supporting a Lutheran high school must have "a reasonably adequate numerical strength" (of Lutheran constituents); (2) The area should have "an adequate undergirding of Lutheran elementary schools" because, "if there is no interest in Lutheran elementary education, it is unlikely that there will be any large-scale support for Lutheran secondary education"; (3) A high school with a minimum enrollment of 200 "may be the smallest that should be undertaken."[27]

One of the needs had been to define relationships between involved groups, especially the districts and the high schools. The Board of Parish Education reported in 1959 that "the relationship between District Boards of Education and Lutheran high schools was explored by a special committee representing the Superintendents Conference (later renamed Conference of Education Executives), the Board for (later of) Parish Education, and the Association of Lutheran Secondary Schools. A document was drawn up clarifying these relationships. This was submitted to the Superintendents Conference, the Association of Lutheran

Secondary Schools, and the meeting of Lutheran high school boards, and copies were made available to individual executive boards of the several high school associations. This statement provides helpful guidelines for synodical districts in clarifying its position in the promotion, administration, and supervision of Lutheran high schools in the District."[28]

The document, titled "Relationship Between District Boards of Education and Lutheran High Schools,"[29] was drawn up by a committee which included Arthur M. Ahlschwede representing the Board of Higher Education; Elmer F. Eggold and Paul W. Lange, two principals representing the Association of Lutheran Secondary Schools; Raymond E. Maag and Samuel J. Roth representing the Superintendents Conference; and Arthur L. Miller and Wm. A. Kramer representing the Board of Parish Education.

As those responsible for high school education in the Missouri Synod began to realize the quality and comprehensiveness of the document, its provisions came to be quite generally accepted and the document became a valuable instrument of guidance in the promotion and improvement of Lutheran high schools. The statement was officially adopted as a guideline in 1959 by the Association of Lutheran Secondary Schools. The essential points of the document were summarized by Arthur L. Miller, the Executive Secretary of the Board of Parish Education:

"1. The Lutheran Church - Missouri Synod embraced the Lutheran high school as an item of concern in 1944.

"2. The resolution, which called for joint promotion of Lutheran high schools, was clarified in a joint meeting of the BHE (Board for Higher Education) and BPE (Board of Parish Education). . . .

"3. The Synod makes the District Board of Parish Education responsible for the general supervision of Lutheran high schools.

"4. The Synod's Board of Parish Education has the responsibility to assist District Boards in the general supervision of Lutheran high schools.

"5. The District Board's supervisory relationship to Lutheran high schools is the same as to other formal agencies of Christian education.

"6. The meaning of the words 'direct' and 'supervise' must be interpreted in harmony with the Synod's Constitution and By-Laws.

"7. General supervision by the District Board of Parish Education with respect to the purposes and objectives of the Synod is understood to include general encouragement, moral support, advice, information, articulation of curriculum between elementary schools and the high schools, and relationship to teachers.

"8. Certain areas should be directly under the authority of the high school board, the administrative head, and the association: Fund raising, disbursements, fiscal control, administration of the high school, employment of personnel, public relations, curriculum development, and supervision of instruction.

"9. To maintain a mutual, harmonious working relationship, the district superintendent (or a member of the District Board of Education) may well serve as an elected or advisory member of the high school board, and the community high school superintendent as an appointed or advisory member of the District Board of Education."[30]

Eventually, acceptance of synodical responsibility for the promotion of high schools resulted in additional personnel. In 1965, Martin F. Wessler, Central Illinois District Education Executive at the time, was appointed associate secretary of schools with high school promotion a major part of his portfolio. In 1966, Harold W. Rast, a professor at St. Paul's College, Concordia, Mo., was appointed Editor of High School Materials with the responsibility of planning particularly religion curriculum materials for the high schools.

Among the services to the high schools are promotional aid to local communities, aid to Lutheran communities in making feasibility studies, publication of the Lutheran Secondary Schools Bulletin since 1956 (later Lutheran Secondary Schools Quarterly), assistance in securing teaching and administrative personnel, assistance to high schools in evaluating and improving their programs, and participation in meetings and planning conferences of the Association of Lutheran Secondary Schools.

Improving the Services of Lutheran High Schools

Important areas of concern and cooperation between the Board of Parish Education and the Association of Lutheran Secondary Schools include these: (1) strengthening the religion curriculum of the schools; (2) strengthening cooperative relationships between high schools and their supporting congregations; (3) strengthening cooperative relationships between Lutheran elementary schools and Lutheran high schools; (4) stressing recruitment of full-time church workers as a function of the high schools.[31]

Since Lutheran high schools are not only schools for academic training, but also church institutions, they seek to orient their students regarding the church of which they are members. They encourage the students to participate actively in the work of their home congregations, though school activities and local church activities sometimes conflict. The schools inform the students on church vocations through career days and other efforts, and these efforts are quite successful. Delbert A. Schulz, a Board of Parish Education staff member and a former Lutheran high school principal, in 1966 reported: "The total enrollment of 6878 in the synodical colleges and seminaries constitutes about 3.2% of the youth of the whole Synod. 18.3% of these come from the 5.5% (of the total young people of high school age) who attend the Lutheran high schools. This means that about four times as many students from Lutheran high schools go into full-time ministries in the church as do Lutheran students who attend public high schools."[32]

The concern of high school personnel, particularly also the principals, for raising Lutheran high school education to a high point of quality and service is evident from a request of the Association of Lutheran Secondary Schools in 1968 to the Board of Parish Education "to develop guidelines designed to evaluate the Christian dimension of Lutheran high schools." This request resulted in the prompt appointment of a "Committee on Standards for Lutheran Secondary Schools," whose assignment was similar to that of an earlier committee which developed "Patterns of Performance" for the elementary schools. The high school evaluation

committee included Glenn C. Einspahr, editor of the report; Edwin W. Haack and Melvin M. Kieschnick, district superintendents; Michael J. Stelmachowicz, a Lutheran high school superintendent; Edward J. Werner, a high school principal. Harold W. Rast of the Board of Parish Education staff and Delphin L. Schulz of the Board for Higher Education staff served as advisory members, and Martin F. Wessler of the Board of Parish Education staff as coordinator.

Early in 1970 the committee completed "A Guide for Evaluating Performance for Lutheran Secondary Schools," which has since been used for self-evaluation by schools and for evaluations conducted by visitation teams. Evaluations deal with objectives, religion courses and worship, Christian conduct and counseling, student life and activities, and faculty spiritual life.[33]

Considering the cost in effort and money, the development of Lutheran secondary schools has been remarkable. About one third (10) of Missouri Synod high schools were established since 1965. While these schools will always be limited in number and normally limited to larger Lutheran communities, their supporters regard the present with satisfaction and the future with confidence. But they are also the first to say that the blessings come from God and that the future is in His hands.

Summary

Lutheran schools passed through a series of crises in the 20th century, but they showed a remarkable durability under stress. Enrollments in elementary schools, which had declined sharply during the Depression of the 1930's with its attendant decline in the birth rate, began their recovery during World War II and continued to rise until they reached their peak of 161,357 in 1965. Then a decline set in which was caused by a number of factors, among them the demise of the one-teacher school, the slowing and eventual decline in synodical growth, and a sharply declining birth rate in the United States. While the decline in the birth rate was 18 percent, the decline in Lutheran elementary school enrollment was only 6 percent, which may be considered a highly favorable ratio.

The elementary schools enroll a smaller percentage of Missouri Synod children than formerly, and larger percentages of non-member children. This suggests that congregations work for a higher enrollment of their own children without relaxing on community service.

Responsible Synod and district officials, as well as many lay and professional leaders in congregations, have continued to analyze enrollments and other developments and to suggest remedial measures where necessary. They have shown concern but no panic, knowing that any system of church-related schools will experience greater enrollment fluctuations than public schools because maintenance and attendance are voluntary, and also for economic and other reasons. After all, Lutheran schools have continued for more than 125 years in spite of difficulties, and thus far the prophets of doom have always been wrong.

Lutheran high schools have been growing in number and in enrollment since the middle 1940's. Twenty-three of the 33 schools were established since 1950, and additional Lutheran communities are planning such schools.

Congregations, boards, and administrators of both elementary and secondary schools have cooperated closely with district and synodical education leaders to bring and hold Lutheran education to a high level of quality. More will be said on quality in a later chapter.

Footnotes

[1]Stellhorn, August C. Schools of The Lutheran Church - Missouri Synod. St. Louis: Concordia Publishing House, 1963, p. 49.

[2]Ibid., Chapters 3 to 7.

[3]Beck, Walter H. Lutheran Elementary Schools in the United States. St. Louis: Concordia Publishing House, 1939; revised and enlarged, 1965. (While Stellhorn tells the history of Missouri Synod schools, Beck relates the history of schools in all Lutheran bodies in the United States.)

[4]Report of the Board of Parish Education, Convention Workbook, 46th Regular Convention, The Lutheran Church—Missouri Synod, 1965, p. 274.

[5]Ibid., p. 275.

[6]Compiled from annual "School Statistics" published by the Board of Parish Education, The Lutheran Church—Missouri Synod. Statistics are compiled annually under the direction of the Secretary of Elementary and Secondary Schools and the Department of Research and Statistics.

[7]Kramer, Wm. A., "Comment on the 1958 School Statistics." Board of Parish Education Bulletin (a bulletin directed to district boards of education and other education leaders, later called Parish Education Bulletin, and still later Inspirit). Dec. 1958, p. 5.

[8]Kramer, Wm. A. (ed.). The Lutheran One-Teacher School. St. Louis: Concordia Publishing House, 1949, p. 16

[9]Lutheran Education, September 1963, p. 39.

[10]Kramer, Wm. A., Parish Education Bulletin, Jan. 1961, p. 5.

[11]In a position statement titled "Church Renewal through Parish Education" the Board of Parish Education dealt with the conditions in church and society that call for renewal. Among the conditions listed were declining moral standards, Biblical illiteracy, lack of leadership, and faulty organization for parish work. In the light of the report, the Synod authorized the Board of Parish Education to plan and direct a program aimed at parish renewal. This program, directed toward the educational leaders in the districts and all congregations, was carried out in ensuing years. - Convention Workbook, 1967, pp. 250-253; Proceedings, 1967, pp. 142, 143.

[12]Convention Workbook, 47th Regular Convention, The Lutheran Church--Missouri Synod, 1967, p. 234.

[13]Figures from Statistical Yearbook published annually by the Synod.

[14]Kieschnick, Melvin, Lutheran Witness Reporter, March 3, 1974.

[15]Kramer, Wm. A., "What the Statistics Show." Board of Parish Education Bulletin, Jan. 1962, pp. 9-12.

[16]Wessler, Martin F., "School Gains and Losses-Present Trends, Future Developments." Board of Parish Education Bulletin, Feb. 1967, attachment, p. 46.

[17]Senske, Al H., "Lutheran Elementary School Statistics 1971-1972." Parish Education Bulletin, March 1972, attachment p. 2.

[18]"Religious Education of the Mentally Retarded." Board of Parish Education Report, Reports and Memorials, 44th Regular Convention, The Lutheran Church—Missouri Synod, 1959, pp. 275, 276.

[19]Nelson, Marshall R., "Report on Special Classes for the Mentally Retarded." Inspirit, Feb. 1974, pp. 10-18.

[20]Op. cit., pp. 119, 134, 151-169, 248-261, 304, 305, 406, 446.

[21]"Statistical Report on Community Lutheran High Schools," 1973—74. Similar reports, published annually by the Missouri Synod Board of Parish Education, contain detailed information on many facets of Lutheran high school operation.

[22]Kramer, Wm. A., "Twenty-Five Years" (history of St. Louis Lutheran high schools). St. Louis: Lutheran Association for Higher Education, 1971, p. 11.

[23]Anderson, Einar W., and Meyer, Carl S., "Promoting a Lutheran High School." The Lutheran High School (Carl S. Meyer, ed.) River Forest, Ill.: Lutheran Education Association (in cooperation with the Missouri Synod's Board of Parish Education, 1945, p. 19.

[24]The schools in Los Angeles, the Chicago area, New Orleans, the Cleveland area, and Racine, Wis., are intersynodical schools. - A large International school in Hong Kong is not included in the figures. - Until 1972 Concordia High School, Oakland, Calif., was associated with Concordia junior college, which closed that year. The school is now a community Lutheran high school.

[25]Proceedings, 39th Regular Convention, The Lutheran Church—Missouri Synod, 1944, pp. 433, 434.

[26]The Association of Lutheran Secondary Schools was organized in 1944: (1) to promote the cause of Lutheran secondary education; (2) to explore mutual problems in Lutheran secondary education; (3) to disseminate information about Lutheran high schools; (4) to seek cooperation with other agencies of Christian education. - Replacing periodic meetings of high school principals begun in 1941, it provides a forum on Lutheran secondary education for administrators and board members, synodical and district staff, and selected college personnel.

[27]Board of Parish Education Bulletin, Feb. 1960, p. 11.

[28]Reports and Memorials, 44th Regular Convention, The Lutheran Church—Missouri Synod, 1951, pp. 255, 256.

[29]Published as a mimeographed supplement to the Board of Parish Education Bulletin, April 1959.

[30]Minutes, Board of Education, May 15, 16, 1967, p. 3.

[31]Minutes, Board of Parish Education, Nov. 1966, p. 21.

[32]Report to the Board of Parish Education, March 1966.

[33]Lutheran Secondary Schools Bulletin, Fall 1971, 6ff.

CHAPTER III: SYNOD AND DISTRICT ADMINISTRATIVE TRENDS AND ADMINISTRATORS

"One of the tests of leadership is to recognize a problem long before it becomes an emergency." - Arnold H. Glasgow

"Having gifts that differ according to the grace given to us, let us use them." - Rom. 12:6.

Purpose of the Chapter

The purpose of Chapter III is to show how congregations, districts, and the Synod have interacted in the promotion and improvement of schools and other agencies of Christian education. It will also deal with administrative trends, administrators, and materials of administration. Administration in the local congregation will be the subject of a separate chapter.

Behind the Scenes Administration

The actual administration of Lutheran schools and other agencies of Christian education is a local function, with the congregation supreme. The school principal and the Sunday school superintendent are responsible to the congregation's board of education and to the congregation itself. The district and Synod boards of education have neither the jurisdiction nor adequate personnel to administer the affairs of individual schools or classes, whether elementary or secondary. Their function is essentially two-fold: (1) to promote the schools and other efforts in Christian education by helping to create a favorable climate toward them; and (2) to provide services and materials that aid congregations in the promotion and administration of parish education. Theirs is a service function, though it has administrative overtones.

Since the district is a subdivision of the Synod, the Synod and district boards work in close cooperation. They do much of their planning together in education conferences sponsored by either of them and in consultations between district and Synod staffs. Theoretically, the services of district and Synod reach the congregational level through district initiative or as a result of requests to district boards of education or their executives.

In practice, this does not always hold true. The Synod's Board of Parish Education provides some services directly to congregations. The annual Parish Education Month mailing, a school "Newsletter" and other materials are sent directly to congregations or their staffs. When requests for materials and information come from congregations to the Synod's board these are handled directly. And there are other instances of direct service. But in policy matters and in cases where specific advice to congregations is involved, the Synod's Board of Parish Education, usually its executives, refer inquiries to the proper district board of education or its responsible executive, or cooperate with the district in providing synodical services to congregations.

There is frequent consultation between Synod and district boards of education and also with the Synod's Board for Higher Education and the teachers colleges, the latter particularly, but not solely, in matters of teacher edu-

cation. Involved are also consultations with the Synod's President and other Synod boards or officials.

The Synod's Board of Parish Education is responsible for maintaining a free flow of information and services among all groups. Making Synod and district services available to Lutheran elementary and secondary schools may be thought of as a behind-the-scenes administrative operation.

Directives for Synod and District Administrative Operation

The Synod has stated how it expects the Board of Parish Education and the district boards to function. It elects nine board members - three pastors, three teachers, and three laymen. The President of the Synod appoints five additional members, one each from the two seminaries and the three teachers colleges.

The Synod's Handbook lists these functions for the Board of Parish Education:

"The Board of Parish Education, in cooperation with the District Boards of Parish Education, shall in every possible manner assist the congregations of the Synod in arranging and carrying out a comprehensive and effective program of Christian education, so that the Gospel of Jesus Christ may become ever more effective in the life of the individual Christian and of the congregation.

"The Board of Parish Education shall therefore -

"a. assist in planning an effective program of parish education and especially seek to improve and extend the system of elementary and secondary schools in all congregations;

"b. watch for all movements and tendencies which might endanger the program of parish education and marshal all available resources to counteract such tendencies and movements;

"c. plan and direct the production of textbooks and other printed materials necessary to carry out an effective program of parish education;

"d. assist in coordinating and integrating the various educational agencies and activities intended to promote parish education;

"e. assist the district boards of parish education in supervising and directing all formal educational activities of the congregations of the Synod, such as the Lutheran elementary and secondary schools, the Sunday school, summer school, vacation Bible school, and the part-time weekday religious school;

"f. initiate and direct research activities necessary to promote and improve parish education;

"g. advise the Synod, its districts, and congregations concerning problems, needs, and possibilities in the field of parish education;

"h. arrange an educational conference of representatives of the boards of parish education of the Synod and districts which, as a rule, shall meet every year;

"i. provide a comprehensive program of leadership training materials to train church school teachers and church officers and to integrate the program with other leadership training in Bible institutes and camps;

"j. conduct invitational meetings as needed with members of the departments of education of our colleges and seminaries to deal with basic problems in Christian education;

"k. assist our families in the development of Christian family life on all age levels;

"l. provide periodical literature such as story papers and devotional literature for children and periodicals for youth and adults."[1]

The functions of district boards are stated much more briefly, thus: "The District Board shall cooperate with the Synod's Board of Parish Education and shall assist and advise the local congregation with regard to the whole range of Christian education on all age levels, helping the local congregation achieve the objectives and scope of Christian education as outlined in Section 7.01."[2]

Not directly mentioned among Synod and district board functions, but inherent in them and specified elsewhere, are personnel services especially to teachers in elementary and secondary schools.

Effects of Synodical and District Administrative Operation

It is important to note that the Synod's directives to the Board of Parish Education and district boards include much more than the elementary and secondary schools, and this has proved a benefit to these schools, though at times it may seem like a disadvantage. The Synod expects the schools to receive due attention. Doubtless the fact that the Synod officially advocates schools has contributed importantly to their growth and stability. This is borne out by the experiences of other Lutheran bodies: e.g., the Wisconsin Evangelical Lutheran Synod where the schools have synodical support and are doing well; and conversely, other Lutheran bodies where the lack of such support has caused the schools to languish or, for all practical purposes, to disappear altogether.

While synodical support of Missouri Synod schools has contributed to their strength, their promotion has been, in many cases, less vigorous than desirable because of the multitudinous duties assigned to the Synod's Board of Parish Education and district boards. Sometimes attention to the needs of the schools has been diluted by the clamoring needs of other child agencies of Christian education and of adult education. While in 1973 the Board of Parish Education had about 25 staff members, only four of these devoted all or most of their time to the schools. At that time the offices of associate secretary of schools and editor of curriculum materials had been vacant several years. The district situation is similar. For example, the Michigan District with the largest number of elementary schools (119 in 1972) and the largest enrollment (15,396 in 1972) had also the largest number of education staff members with three, but these were responsible for all agencies of Christian education.

One responsible board for Christian education in the Synod or a district has tended to promote unity of purpose and cooperation between the agencies to

the extent that the personnel have worked toward this end. The disadvantage is that one or the other agency may be short-changed because of the variety of duties expected of staff members or because of sheer lack of time. This problem is accentuated in districts which assign two or more portfolios to a single member, for example, education and stewardship or any other combination. In the smaller districts with only an executive secretary as staff member, who is responsible for the supervision of all district activities including parish education and the schools, this situation is even more difficult. Here the schools are more likely to suffer than other agencies of Christian education, simply because of their extensive curriculum and the promotional efforts necessary to maintain this costly agency. All Lutheran bodies operate under a similar organization, while Roman Catholic schools, the National Union of Christian Schools, the National Association of Christian Schools and others have staffs which are responsible only for the schools under their jurisdiction. Obviously a staff with a single purpose allows for more intensive concentration on the single purpose.

In 1956, Dr. August C. Stellhorn, then secretary of schools, tried to assess the effects of synodical and district organization on the schools, stating:

"While it must seem that school promotion must be greatly curtailed now that boards and superintendents have such a multiplicity of concerns, and without question no longer receive full-time attention, the fact remains that the expansion of the school system has been concurrent with the multiplication of education duties. No doubt, the impact which Synod and the districts have made on parish education in all its aspects has, directly or indirectly, promoted education by means of schools; and this includes our growing system of local secondary schools, ten of which were founded since 1940.

"And what about other phases of Christian education? Although no department considers its work finished by any means and although there is in Synod much room for improvement, it can be said without fear of contradiction that truly great improvements have been made all along the line. And the improvements have extended also to the training of pastors and teachers. As compared with the past, Christian education is given much more attention at our theological seminaries; and the teachers are being prepared not only for their primary work in the schools but also for efficient work in other forms of Christian education."[3]

Thus experience seems to support the view that effective school promotion is not achieved best in isolation, but against a background of sound principles of Christian education and in relation to other efforts in Christian education. Under this arrangement it is possible, as synodical, district, and congregational boards of education have tried to do, to promote as thorogh a Christian education as possible, for example, through a weekday school in addition to the Sunday school, whether the congregation can afford a school or not. In other words, the synodical and district organization of parish education has provided an emphasis on more options. Yet the difficulty of maintaining a strong commitment to the ideal of a school in this context is also apparent. Success depends on adequate personnel and overall planning.

Development of the Present Concept of Parish Education

The present concept of parish education developed gradually. As early as

1857, ten years after the Synod was organized, the Eastern District requested the Synod to appoint a committee to supervise the schools, assist in visiting the schools, and concern itself with their improvement. Nothing happened as a result of this request, except that some people began thinking about the need for synodical action.

In 1890 a General School Committee was appointed to concern itself with the problem of church-state relations affecting the schools, but that was the limit of its assignment.

In the late 1890's demands for the unification and supervision of schools came with increasing frequency. In 1906 the Evangelisch Lutherisches Schulblatt (renamed Lutheran School Journal in 1921 and Lutheran Education in 1947) carried three articles titled "Ueber Schulinspektion" (On School Inspection)[4] by F. Lindemann, and in 1907 several major conferences reported their findings on school supervision in the same journal.[5] But the Synod did not act on the need at this time.

Finally in 1914 the Synod authorized the appointment of a General School Board (that is, a board responsible for the schools in the Synod) and encouraged the districts to appoint similar boards. In 1920 the Synod approved the appointment of a General Sunday School Board, and for a time the two boards worked side by side with some cooperation, which left many gaps. In 1932 the Synod, on request of the two boards, established one Board of Christian Education (now Board of Parish Education), and since that time the work of parish education expanded gradually, and during some periods rapidly, until today it includes Christian education from infancy through adulthood. Stellhorn[6] reports these developments in some detail.

Board and Staff Organization

Office of the Executive Secretary

The office of Executive Secretary of the Board of Parish Education, established in 1943, is responsible for guiding the board's overall work. The executive secretary is responsible for a staff which in 1973 numbered about 25 persons and which serves the Synod in a multiplicity of administrative, promotional, and editorial duties. The board has had three executive secretaries, Arthur C. Repp, Arthur L. Miller, and Melvin M. Kieschnick.

Arthur C. Repp

Repp was a Texas parish pastor when appointed executive secretary. He began coordination of the work in 1943 when the program was comparatively simple and the staff numbered five persons. Already in 1945 Repp accepted a professorship at Concordia Seminary, St. Louis, Missouri. He had come from a parish with a school and was a strong school advocate. In 1947 he edited 100 Years of Christian Education, the Fourth Yearbook of the Lutheran Education Association.

Arthur L. Miller

Miller began his work as executive secretary in 1946 and served in this capacity for 26 years until his retirement in 1972. He had been an elementary

school teacher and principal, had served the Northern Illinois District in various capacities, and had also been president of the Lutheran Education Association. Miller was a strong supporter of both Lutheran elementary and secondary education and an all-around educator. He was a competent administrator and wrote the Lutheran Education Yearbook titled Educational Administration and Supervision of the Lutheran Schools of the Missouri Synod, 1914—1950, which was published in 1951.

Melvin M. Kieschnick

With Miller's retirement in September 1972, Kieschnick became the executive secretary. He had been a teacher and administrator in the United States for seven years and for nine years served as Lutheran missionary teacher and administrator in Hong Kong. For two years he served on the administrative staff for the Ebenezer Thankoffering, a major effort to raise money for a wide variety of synodical purposes. This service was followed by four years as education executive of the Michigan District. Kieschnick combines a strong mission and educational interest and a strong spiritual approach to the problems of parish education.

Thus Miller served as Executive Secretary during the major period of time covered by this book, Kieschnick during the last two years of the period. The training and experience of the executive secretaries were wide and varied. Each brought his own interests and talents to bear on the problems, and each was uniquely fitted to carry out his own specific responsibilities and also to enlist and inspire others to participate in the promotion and improvement of the schools.

Changes in Board and Staff Organization

Changes in board and staff organization during recent years are briefly described by Miller, who states:

"For many years staff members were grouped in five departments:

1. School Department
2. Sunday School Department
3. Vacation Bible School Department
4. Weekday School Department
5. Adult Education Department

"The staff members were specialists in their specific area of assignment, but they worked together on the common elements in the work of the Board of Parish Education and in support of the total program of parish education. Each department tried diligently to develop the instructional materials needed for the various agencies and to assist the district boards and their executives through field services.

"A reorganization of the staff was made in 1965 to focus attention on the learner instead of the agencies of Christian education. Staff members were assigned to three divisions - children, youth, and adults. In addition to this divisional arrangement the departmental structure was continued and staff members

were members both of a department and one of the three divisions.

"Subsequently the staff was reorganized in 1968 into three divisions: an editorial division, a field services division, and a division of research and development. Staff members in the editorial divison cooperated along age-level groupings. Field service staff met periodically with editorial staff members working on agency programs for the joint consideration of editorial projects and field service related to the agencies."[7]

Mission Life, a comprehensive and coordinated curriculum program for all agencies of Christian education, including the schools, was produced by the editorial division organized as one of the three divisions in 1968. Here all editors functioned under the leadership of Executive Editor Allan H. Jahsmann.

Synodical and District Staff Development

Synodical and district staff development proceeded concurrently with the development of the Board of Parish Education and District Boards, though somewhat more slowly. The first synodical staff position was that of Executive Secretary of the General School Board, established in 1920 and filled in spring 1921 by August C. Stellhorn, who later became the Secretary of Schools and held this office until 1960, a total of nearly 40 years. The second staff position was that of Sunday School Secretary, who was responsible to the General Sunday School Board. This office was filled by Rev. Wm. H. Luke, who died in 1932. Then the title was changed to Editor of Sunday School Materials and the position was filled by Arnold C. Mueller, who served as editor from 1933 to 1964 and then continued on modified service.

Rapid staff development began in the 1940's with the appointment of an assistant secretary of schools, an executive secretary of the Board of Parish Education as stated earlier, a secretary of adult education, an assistant editor of Sunday school materials, and an editor of vacation Bible school materials. Additional staff members were authorized from time to time either by convention action or by the Synod's Board of Directors. Those who have served as staff members through the years are listed in Appendix I at the end of this book.

The appointment of district staff members also developed slowly at first, but accelerated in the 1940's and 1950's so that by 1974 nearly every North American district had one or more staff members responsible for the promotion of parish education, including the schools. Parish education may have been their only portfolio, or it may have been included in a multiple portfolio of responsibilities. Appendix II provides a list of all district parish education staff members to 1974.

The School Staff

Parts of the terms of office of all three synodical secretaries of schools overlap with the period covered by this book. This transition in personnel helps to illustrate the transition in other aspects of Lutheran schools. August C. Stellhorn became Secretary of Schools in 1921 and relinquished the office in December 1960, though he had spent the last two years of his incumbency (1959 and 1960) in writing his history titled Schools of The Lutheran Church—Missouri Synod, published in 1963. During the two years 1959 and 1960 Wm. A. Kramer

served as acting secretary and in 1961 became Secretary of Elementary and Secondary Schools. He served through 1970. In January 1971 Al H. Senske became the secretary after having served as associate secretary since the previous summer.

August C. Stellhorn

The name Stellhorn was almost synonymous with Lutheran schools for nearly 40 years. Stellhorn had been an elementary school teacher and principal for 10 years and a school superintendent in the Central District (now divided into the Indiana and Ohio Districts) for two years when he became the Synod's secretary of schools in 1921. He lived through most of the "crises" of Lutheran schools mentioned in an earlier chapter. In the 1920's, during the legislative crisis, he began publishing the News Service, a bulletin which kept the officials of the Synod, district officials, and others informed on the schools. Many who lived at the time give Stellhorn credit for keeping the school spirit alive during the Depression of the 1930's. He was secretary during the period of greatest school expansion in the 1940's and 1950's. He died May 16, 1964.

Wm. A. Kramer

Kramer served as a teacher and principal in Lutheran schools for 18 years, and for part of that time as a member of the Central Illinois District Board of Education. He became assistant secretary of schools in 1940, later associate secretary and acting secretary, and secretary of elementary and secondary schools from 1961 through 1970, when he retired. During the earlier period as a synodical staff member he was engaged largely in writing and editing curricular and promotional materials for Lutheran schools. Later the Board of Parish Education involved him increasingly in promotional and administrative work. Involvement in church-state relations, in matters related to public aid for church-related schools, and emphasis on quality schools received major attention during his service as secretary. After his retirement, Kramer served the Board of Parish Education part-time on special projects.

Al H. Senske

Senske became Secretary of Elementary and Secondary Schools in 1971, after having served as associate secretary since August 1970. Like his predecessors in office, he had been a Lutheran elementary school teacher and principal. He had served in several elective offices of the Colorado District. In 1960 he became a professor at Concordia Teachers College, River Forest, Ill., where, for a number of years he served as registrar. His experience in the Synod's teacher education program serves him well in his present office. Senske served the Board of Parish Education in several major programs of school improvement inaugurated in the 1960's, particularly the Principals Inservice Training Program (PIT) and the school self-evaluation and improvement program known as Patterns of Performance.

Other Members of the School Staff

A number of others served as members of the School Staff in either administrative or editorial capacities.

Martin F. Wessler served as associate secretary of schools from 1965 to 1971. During part of this time he served concurrently in the new office of Director of Field Services (1968-1971), which forced him to relinquish some

services as associate secretary of schools. Through his service to the Board of Parish Education he developed expertise in secondary education, and in 1971 he became Superintendent of the Lutheran High School Association of Greater Milwaukee (Wisconsin).

Frederick Nohl served as Editor of School Materials from January 1956 to August 1969 and as such supervised the writing, editing, and production of a number of books and book series, among them A Curriculum Guide for Lutheran Elementary Schools in three volumes. He was a thorough planner and a meticulous editor. In 1969 he entered the employment of Concordia Publishing House.

Frederick A. Meyer began his service as associate editor of school materials in 1960. He has been responsible for the Instructional Materials Guide (a compilation of book and film resources for Lutheran schools and teachers), other publications, and assigned editorial tasks. He participated in the planning and production of curriculum materials in the Mission:Life series, which includes instructional materials for all agencies of Christian education in The Lutheran Church—Missouri Synod.

Henry C. Niermeier has been associate editor of school materials since 1965. He also participated in writing and editing Mission:Life materials and completed other writing and editorial projects. At this writing he is working on school projects under the general supervision of the Secretary of Elementary and Secondary Schools.

Harold W. Rast served as Editor of High School Materials from 1966 to 1973 and participated also in other high school projects. He revised existing units in high school religion and prepared new ones, participated in writing Mission:Life materials, and guided the writing of a church history textbook for Lutheran high schools. In 1973 he was appointed Executive Editor of the Board of Parish Education, succeeding Allan H. Jahsmann.

Marlin W. Schulz, a professor at Concordia Teachers College, Seward, Nebraska, since 1968, accepted the long-vacant office of associate secretary of schools effective in September 1974. Schulz had also been a teacher and principal in Lutheran schools.

District Boards and Their Executives

The Conference of Education Executives

District boards of education came into being about 1915. The first district education executives, then called school superintendents because their main responsibility was the supervision of Lutheran elementary schools, were authorized in 1918 in the Central, Michigan, and Northern Illinois Districts. Other districts followed, and on February 25, 1921, the district superintendents met in Chicago to organize the Superintendents Conference and to approve a constitution. In December 1960 the conference adopted the name of Conference of Education Executives.

The chief purposes of the Superintendents Conference were to facilitate cooperation between education leaders in the Synod, to exchange ideas and experiences, to provide mutual encouragement, and to work toward coordination of educational efforts. The present Conference of Education Executives, in which also the Board of Parish Education has representation, is a much larger and more

diversified group than the original Superintendents Conference, but though educational problems, issues, and personnel have changed through the years, the fundamental purposes are still much the same.

Cooperation in Educational Leadership

Stellhorn has called special attention to the closeness of cooperation among earlier educational leaders in the Synod. "Association between the Superintendents Conference and the General School Board, the teachers colleges, the President of the Synod, and Concordia Publishing House was always close," he wrote. "Most annual meetings were held at River Forest (Concordia Teachers College) and included a joint meeting with the faculty. Many faculty members attended the regular meetings. . . . Seward (Concordia Teachers College) consistently invited the conference. . . . At least one meeting was held at Concordia Publishing House before 1940, others later. . . . Dr. Seuel (Dr. Edmund Seuel, manager of Concordia Publishing House 1907 - 1944) and later Mr. Grossman (A. A. Grossmann, assistant Concordia manager 1924 - 1931) attended most meetings, and President F. Pfotenhauer (Dr. Frederick Pfotenhauer, president of the Synod from 1911 to 1935) was often present for some hours. There was a genuine desire to cooperate with all synodical officials and boards, and also with the theological seminaries and the editors of our church papers."[8]

The desire for cooperation and coordination among educational leaders and education boards in the Synod, and also among other synodical officials and boards, has continued as a major goal and achievement in more recent times. The key has been mutual commitment to the church and its purposes, love for the brethren, and the willingness to work hard toward common objectives.

Unity Under Varied Leadership

The type of educational leadership, as well as educational emphases and programs, have varied in the districts. The individuals comprising district boards and district education executives have differed in personality and outlook, in special talents and interests, and in training and experience. Boards and executives have seen special needs and priorities in the different areas of the Synod, whose 38 North American districts stretch from coast to coast and from Alaska to Texas. But God used this diversity to bless the Synod in many ways. Common major objectives and good communication resulted in a marvelous unity of purpose and action. Through the Parish Education Bulletin (since May 1973 Inspirit) and other means of communication from the Board of Parish Education and across district lines, education leaders throughout the Synod have kept informed on educational news and on educational theory and practice in the Missouri Synod. District board members and executives have learned from one another, learned to respect one another as coworkers in a common cause, and, often, have adopted or adapted one another's successful practice. Seeing innovation elsewhere, they have themselves been moved to test the old and try the new.

Common Elements in Varied District Approaches

Miller saw these common elements tying the various district approaches into a common synodical purpose:

1. leadership rooted in solid theological foundations.

2. leadership rooted in a sound theory of Christian education.

3. identification of goals, purposes, and objectives for each educational program undertaken.

4. use of "decision analysis" to tie action to objectives.

5. short-range and long-range planning.

6. involvement of as many people as needed to head up a specific project.

7. recognition of the importance of communication.

8. personal growth of the executive, "just as he urges others to grow."

9. keeping abreast of analyses of the future to remain future-oriented.

10. participation in professional conferences and representing the synodical point of view on Christian education in meetings with public school and other than Missouri Synod church school teachers.[9]

Generally speaking, district boards and district executives that have made maximum use of Board of Parish Education personnel and materials have also been maximally effective, simply because they multiplied their own resources through available synodical resources.

Examples of Synod and District Cooperation

In recent times, whenever the Synod's Board of Parish Education undertook a major project involving the schools, it solicited the counsel and help of district education executives and of the teachers colleges. The cooperative approach followed in these instances, while it may have varied from project to project, can best be described by a few examples.

Principals Inservice Training. The idea for the effort which came to be known as the Principals Inservice Training project (PIT) resulted from a 1965 meeting called by The University Council for Educational Administration (UCEA) for national officers of church-related schools. The meeting was attended by two officers of the University of Chicago Midwest Administration Center, and representatives of the National Association of Christian Schools, the National Union of Christian Schools, the General Conference of Seventh-day Adventists, the Association of Mennonite Elementary Schools, the National Society for Hebrew Day Schools, and The Lutheran Church—Missouri Synod. All these groups faced similar problems in local administration, shared largely also by the public schools. Among the problems were vague articulation of the principal's administrative position, employment of some principals who were not professionally suited to the position, and in some cases personality factors which were not conducive to sound administration. While church-related schools and public schools shared these problems then and continue to share them now, an additional problem of a system of small schools is that the proportion of administrators to teachers may be greater than the proportion of people with evident administrative ability in the population.

On recommendation of Wm. A. Kramer, then secretary of schools, the Board of Parish Education decided on an intensive inservice education program for all principals and placed Martin F. Wessler, the associate secretary of schools, in charge. This was the beginning of PIT, a two-day district principals workshop program of simulated activities in which all districts participated.

The program was planned to involve the Synod's secretary and associate secretary of schools, district executives, and the teachers colleges. Three professors were engaged to develop the program and to write the necessary materials: Al H. Senske, Concordia Teachers College, River Forest, Ill.; Martin L. Stork, Concordia Teachers College, Seward, Neb.; and Gary V. Meyer, Concordia College, St. Paul, Minn. These three and Mr. Wessler attended an institute sponsored by the UCEA for teaching administrators by the simulation process. The professors produced the materials for the workshops, and the secretary and associate secretary of schools helped to refine and edit them.

During the summer of 1965 a pilot workshop using the materials was conducted at Concordia Teachers College, River Forest, Ill. for the principals cooperating with the college in the student-teaching program. In December of the same year the materials were presented to the Conference of Education Executives and enthusiastically received. The district executives scheduled workshops for the principals so that by early 1967 nearly every elementary school principal of The Lutheran Church—Missouri Synod had participated in a workshop to improve his or her competence in administration. At these workshops the three professors, the secretary and associate secretary of schools, and the respective district executive served as leaders.

Later, an adaptation of the materials was devised for inner-city principals.[10]

Patterns of Performance. The Patterns of Performance project, which was essentially a self-study and improvement device for Lutheran elementary schools, was similarly planned and executed. However, this project was for Lutheran elementary school faculties and it covered the essentials of elementary school operation and curriculum with emphasis on Christian school distinctiveness.

Patterns of Performance was scheduled to cover five years (1968-1973) with a sixth year devoted to "catch-up" activities. Published resources were provided for each year. A revision of the Curriculum Guide for Lutheran Elementary Schools, section by section, and coinciding with the annual Patterns of Performance topics, was carried on simultaneously. The scope of Patterns of Performance, which concentrated on the study of one area of school operation and one larger area of Christian instruction each year, is best seen from the following schedule:

	Areas of School Operation	Areas of Christian Instruction
1968-1969	Purpose and Characteristics	Fine Arts
1969-1970	Staff and Resources	Language Arts
1970-1971	Administration and Organization	Math-Science
1971-1972	Building and Equipment	Social Science
1972-1973	Educational Leadership in the Parish	Religion

The "catch-up" year (1973-1974), which provided four study topics outlined in as many printed bulletins dealt with four major concerns in Lutheran education:

- a concern for strengthening morale (internal relationships);
- a concern for increasing the quality of education (teacher, student-body relationships);

- a concern for intensifying a commitment to support Christian education (parent, member, community, supporter relationships);

- a concern for coordination and cooperation with other significant education systems, government, and individuals (outside relationships).

Inauguration of Patterns of Performance was preceded by a synodical resolution on quality education with official synodical encouragement for schools to participate in the project. The three professors who had been active in PIT were again involved as representatives of the teachers colleges. The Conference of Education Executives in December 1967 workshopped the first year's project materials and endorsed the effort, pledging full support. The executives scheduled principals workshops in March and April 1968 to work through the same materials, and from there, with the encouragement and guidance of the Synod's staff, district staffs, and principals, the Patterns project was moved to congregations with schools, which gave it close to 100 percent participation.

As was to be expected, the quality and intensity of participation varied from school to school, but in May 1971 Al H. Senske, who had then become secretary of schools, could report that "a Synod-wide survey revealed that Patterns of Performance has been responsible for many positive school and faculty activities and decisions."[11]

Field Services. Field work is one of the areas in which the cooperative approach has been highly effective. Here, for example, Synod and district staff members participated in school surveys for groups of congregations planning interparish schools or cooperatively explored other possibilities in Christian education in the districts. Sometimes specific projects were suggested by Synod staff, but more often participation of Synod staff was requested by the district board or its executive officer.

The hard work and good will which attended these and other projects have produced benefits from which the schools and all of Christian education in the Missouri Synod have profited. Significant services to congregations and schools, like those described above, have helped to bolster morale during a time when all schools, including church-related schools, have been under criticism, some deserved and much undeserved.

Administrative Publications and Devices

Administrative Helps

The coordination of Synod and district school promotion and improvement efforts were achieved largely by conferences of Synod and district staff, and Synod-wide or area education conferences involving Synod and district staff members and others, among them representatives of the teachers colleges. District communication between persons with special concerns and the Conference of Education Executives also were important coordinating factors.

The Board of Parish Education provided a variety of special programs and devices for school promotion and improvement. Major ones were an "Administrator's Kit" mailed annually to school principals, "Staff Study Outlines" which focused the attention of local faculties on issues facing the schools; the Principals

Inservice Training program and Patterns of Performance mentioned earlier; a variety of service bulletins dealing with admission policies, financing, early childhood education, interparish schools, and dozens of other subjects; and a school Newsletter begun in 1970 and edited by the Secretary of Schools. The Newsletter (since September 1974 Alight) had been preceded by periodic letters to principals and teachers since 1965. The Lutheran Secondary Schools Bulletin (later named Lutheran Secondary Schools Quarterly) served Lutheran high schools.

For the congregation's all-inclusive parish education program the Board provided annual Parish Education Month materials, which contained motivation and help for intensifying all aspects of Christian education in the congregation, including the work of the schools. For communication between the Board of Parish Education and district boards, and between district boards and their executives, the Parish Education Bulletin (since May 1973 Inspirit) served admirably. Another publication extensively used during the 1960's for articles dealing with school information, school promotion, and school improvement was Advance, a practical journal for church workers published by The Lutheran Church—Missouri Synod. Districts frequently provided supplementary publications.

Lutheran Education

Lutheran Education, edited under the jurisdiction of Concordia Teachers College, River Forest, Ill., which happens also to be the oldest education journal in the United States in continuous publication (first published in 1864), continued to provide information, motivation, and instruction for Lutheran teachers and administrators. The journal editor conferred regularly with Board of Parish Education staff and district staff members in his efforts to provide articles of basic and current importance. These articles covered the entire range of Christian education, but most of them dealt with school issues, administration and leadership, curriculum, educational news, book reviews, and editorial comment on the educational issues of the day. While the journal covered most of the general education subjects, it maintained its Lutheran orientation and continued to advocate and illustrate the distinctiveness of Lutheran schools as Christian institutions. Lutheran Education has had distinguished editors with F. Lindemann as its first editor, and those of more recent times: Theodore J. Kuehnert, 1939 - 1953; Herbert H. Gross, 1953 - 1965; and Merle L. Radke, 1965 to the time of this writing.

Issues

Since 1966, Concordia Teachers College, Seward, Nebraska, has published Issues . . . in Christian Education, three issues per year, sent free to each church, school, district, and synodical office in The Lutheran Church—Missouri Synod. Also high schools, colleges, and universities affiliated with the Synod receive copies. The publication deals with a broad scope of issues in Christian education.

Administrator's Kit

The "Administrator's Kit" was inaugurated in spring 1966. It is used as a means to systematize some of the Board of Parish Education services to the schools, to reduce the number of mailings and to aid principals and district education executives in their school improvement efforts. Materials included in the annual kit are items of special interest to the principal, and they vary from year to

year. For example, the first kit in 1966 included outlines for weekly school chapel talks, staff study outlines, the elementary school statistics form with instructions, an administrator's calendar for the year, a descriptive folder on a newly published Christian Spelling Series, and other materials. The 1968 mailing contained a sample promotional brochure, a sample annual school report, outlines for weekly school chapel talks, a principal's planning calendar, a statement by the secretary of schools titled "Judging the Quality of Your School," and other materials. "The Administrator's Kit has become a valuable aid for principals and is appreciated by them," was the judgment of the School Department Staff in their report to the Board of Parish Education in March 1968.

Concern for the Distinctiveness of Lutheran Schools

Concern for maintaining the Christian distinctiveness of Lutheran schools is indicated by articles like "What Makes Education Christian?"[12] and "When Is a Lutheran School Christian?"[13] The issue of distinctiveness was also the subject of an entire book during this period.[14]

From Free to Paid Distribution

Changing times have had their effect on the manner of distribution of administrative devices produced by the Board of Parish Education for the Synod's schools and other agencies of Christian education. During the 1940's and 1950's, and even in the early 1960's, most of the published materials, except the larger ones, were distributed free on request. Today, as a result of the high cost of production and mailing, and because of budget stringencies, a free sample of some items is available on request, but most items carry a price tag. There is no way of telling to what extent this gradual change in policy will affect distribution. However, distribution has been brisk, and one may assume that the purchased materials are being used to advantage, perhaps with greater appreciation than the previous free materials.

Summary

Synod and district administration of Lutheran schools is an indirect administration which concerns itself with creating a favorable attitude toward the schools and with providing services and materials to congregations, boards, pastors, principals, and teachers. Lutheran schools have benefited from the close cooperation between Synod and district boards and their executives, and from a simultaneous promotion of all agencies of Christian education for children, youth, and adults. However, at times the attention to all needs in Christian education by the same staff has seemed to have disadvantages. It may have occasionally lessened the intensity of school promotion, not intentionally, but because of the sheer volume of responsibilities carried by the personnel. In general it has had a beneficial effect.

Synod and district staffs have been dedicated and competent. They have regarded difficulties as challenges, and they have been flexible when changing circumstances called for changed approaches. They have fostered a positive attitude toward Christian education in general and toward the schools. Under God's guidance and blessing, this has been one of the reasons for the stamina which Lutheran schools have shown under pressure, both in the past and in the present.

Footnotes

[1]Handbook, 1971, pp. 155, 156. The Handbook of The Lutheran Church—Missouri Synod contains the Articles of Incorporation and the Constitution and By-Laws. It is brought up-to-date after each convention and republished with all revisions.

[2]Ibid., p. 156. Section 7.01 of the Handbook here referred to defines the place of Christian education in the church and is basic to the work of the Board of Parish Education, district boards and congregations. It quotes Eph. 4:12, 13 and interprets the passage to mean that "the Spirit of God works through the Word of God to nurture Christian growth in faith, in knowledge, in attitude, in conduct, and in the skills of discipleship." On this basis, then, the Synod urges congregations to recognize "that the process of making disciples for Christ is a life-long process" beginning with Holy Baptism and continuing through childhood, youth, and adulthood. This process is defined as involving the Christian home and "all informal as well as formal educational programs of the church for all age levels particularly in the local parish." p. 151.

[3]Stellhorn, August C. History of the Superintendents Conference. St. Louis: Concordia Publishing House, 1956, pp. 40, 41.

[4]Evangelisch Lutherisches Schulblatt, July 1906, p. 193 ff.; August 1906.

[5]Ibid., "Zur Schulinspektions-Frage" (On the School Inspection Question), June 1907, p. 175 ff.

[6]Stellhorn, August C., Schools of The Lutheran Church - Missouri Synod, pp. 377 ff.

[7]Miller, Arthur L., "The Education Executive as I See Him." Parish Education Bulletin, March 1972, p. 3 ff.

[8]Stellhorn, August C. History of the Superintendents Conference. St. Louis: Concordia Publishing House, 1956, pp. 29, 30.

[9]Miller, Arthur L., Op. cit., p. 3 ff.

[10]Parish Education Bulletin, February 1960, pp. 30, 31.

[11]Report of the Field Services Division to the Board of Parish Education, May 1971.

[12]Beto, George J. Lutheran Education, Sept. 1960, p. 5 ff.

[13]Kramer, Wm. A. Lutheran Education, March 1961, p. 326 ff.

[14]Jahsmann, Allan H. What's Lutheran in Education? St. Louis: Concordia Publishing House, 1960, 185 pp.

CHAPTER IV: ADMINISTRATIVE DEVELOPMENTS ON THE LOCAL LEVEL

"You can tell when you are on the right road - it's upgrade." - Atlanta Star

"If you are a leader, exert yourself to lead." - Rom. 12:8 (NEB)

Purpose of the Chapter

Chapters III and IV deal with the administration of Lutheran schools. Chapter III details the operation of Synod and district boards of education and their executive officers. Chapter IV concentrates on local organization and administration - the board of education, the pastor, the principal, the director of Christian education, financing, and other administrative concerns.

Parish Education Takes Place in the Congregation

Synod and district boards of education can at best help congregations and their staffs plan sound programs of parish education. "Since the synodical organization is not an administrative and legislative body, it possesses only the powers that have been delegated to it. The local congregation, however, has both legislative and administrative authority, for it is at the congregational level that the decisions are made as to what kind of educational program to inaugurate and it is at this level also that the program is supported financially."[1] Here then, is the place where administration and supervision take place.

Congregational Board of Education

The Synod encourages each congregation to elect or appoint a board of education, responsible for the Christian education needs on all age levels.[2] However, the congregation still approves major policies and procedures. The board is composed of laymen and laywomen. The pastor, the school principal, and perhaps other administrators such as the Sunday school superintendent or a director of education, serve as ex officio members.

The pastor, the school principal, the director of Christian education, and the Sunday school superintendent are in actual charge of administration and supervision, under established policy and in their respective spheres. Efficient internal staff organization in schools and other agencies aids the administrative process. This closely knit organization of congregation, board, and staff has generally made for productive operation, and it has made Christian education an effort of the Christian community as Scripture indicates it should be (Matt. 28:19, 20). Because of the Christian-community approach, parent-involvement has been, if not easy, at least possible.

Key Role of the Pastor

"Concern for the educational program is inherent in the position of the pastor as spiritual head of the congregation. The total responsibilities of the pastor must allow him to devote adequate time and energy to Christian education. When other activities claim so much time that the pastor cannot exert a strong educational leadership, the parish program will soon become spiritually anemic.

The pastor has three basic ways of fulfilling his educational leadership in the congregation: participation in the meetings of the school faculty, the Sunday school staff, and the board of Christian education; regular school and Sunday school visitation; and the planning of educational programs. In addition, the pastor must, of course, himself be a teacher. His active participation in the educational program of the parish is essential to a strong parish education program."[3]

The Structure of Local Boards

A congregation's board of education concerns itself with the educational needs of all children, young people, and adults in the congregation. These needs vary from congregation to congregation, as do the agencies which congregations employ to satisfy their educational needs. Agencies may include a school, Sunday school, weekday school, vacation Bible school, a pre-kindergarten class, and Bible classes for young people and adults. Involved in all these are a fostering of Christian relationships among personnel and cooperation with other congregational boards in the interest of a unified administration.

Comparatively few congregations with schools have a separate school board. To manage their multitudinous responsibilities, most boards divide into a committee on schools, a committee on part-time education, a committee for adult education, or other division, to achieve concentration of attention on the work at hand. For this reason boards of education often have a larger membership than other congregational boards.

The 78 interparish elementary schools (1973 statistics) and most of the 33 Lutheran high schools operate under school boards elected by the associations of congregations that sponsor these schools. While these boards differ from congregational boards in that they are responsible to a number of congregations and for only one agency of Christian education, the school, they have the special concern of relating the school to the Christian education programs of all supporting congregations.

Development of the Elementary School Principalship

The Lutheran elementary school principalship developed slowly. After all, so the reasoning went, Lutheran teachers had all received the same education and training for their office, and they considered themselves equals. Often, in the case of small schools, all teachers attended board of education meetings with equal opportunities to make their contributions. Wegener,[4] a well-known teacher in his day, dealt with these issues as early as 1904. Though not himself a principal, he advocated the principalship.

At this time the teacher of the upper grades in a multiple-teacher school was usually designated the "head teacher." His administrative duties beyond his own classroom were minor and consisted not so much in providing Christian and educational leadership for the school as in performing some of the minor and perhaps burdensome chores associated with schools.

The movement toward an organized principalship gained its chief momentum after World War I, according to Von Fange.[5] But even then the principal lacked many of his present responsibilities. He was not to give orders, but at least he was to be the leader of the school and its official representative, the "first among equals." The "first among equals" concept was definitely advanced

in a recommendation of the Northern Illinois District Board of Education to district congregations in 1919.[6] At this time there was no recorded emphasis on special academic training in administration for principals or potential principals.

Beginning about 1920, and with increasing frequency and intensity thereafter, development of an effective Lutheran principalship was aided by articles in the Lutheran School Journal (later Lutheran Education), by research study in the form of graduate theses, and by promotion on the part of the Synod and district boards of education.

The Course of Study[7] in 1943 contained a section on the principal's administrative and supervisory duties, and districts promoted similar documents. Thus the principalship developed gradually, partly out of sheer need as the schools grew larger, partly because many in the Synod recognized the need and gave impetus to an orderly development, and partly also because the teachers colleges in their graduate divisions provided study sequences in administration and supervision. Articles on the principalship soon took the desirability of a strong principalship for granted and emphasized the principal's academic and personal qualifications. An example of the latter is an article by Bredehoft,[8] who saw the principal as a person who is aware of current educational developments, who provides a trusted leadership that inspires morale, has organizational ability, is "tuned in" to the people around him (teachers, pastor, students, parents, custodians), and has a broad perspective of Lutheran education.

Though the concept of the Lutheran school principalship resembled that of the public school, it also differed in important aspects. It differed in motivation, because the Lutheran school principal's first concern was to maintain a Christian school. The concept differed because the usual small faculty in a Lutheran school fostered close personal relationships which tended to make administration and supervision more personal and acceptable. Also, the supervisory procedures frequently differed. For Lutheran elementary school principals classroom visits were a viable supervisory device only in cases of a full-time principalship or a light enough teaching load to permit these visits. Faculty meetings provided perhaps the most effective administrative and supervisory device in dealing with teachers. Here the staff could analyze curricula and school problems, agree on faculty proposals to the board of education and the congregation, plan to involve parents in Christian education, report on recommended textbooks, and seek clarification on issues that troubled its members. Ordinarily, private discussions between principal and faculty members were frequent. Because the principals and teachers in Lutheran shcools were well acquainted and saw one another every school day, these schools offered advantages in administration and supervision which a large school system finds hard to duplicate.

However, in large Lutheran elementary schools and in Lutheran high schools, supervision and administration tended to become less personalized than in the typical elementary school.

Principals Conferences

Principals recognized their common problems and began to look to one another for advice. Chicago, for example, had a principals conference since the 1920's. This conference was reported to have conducted a survey in reading involving 19 schools in 1929.[9] Similar volunteer conferences were organized in other parts of the Synod.

When district boards of education began to sponsor district principals conferences in the 1950's, these conferences expanded rapidly. This was partly due to official encouragement, and partly to better planning and financing. In districts with few schools, principals conferences may meet as sections of district teachers conferences, but by 1970 most districts had separate principals conferences. The conferences either took the form of workshops, or they were the usual education conferences with lectures, reports, and discussions, but they always dealt with administrative and related matters.

Many districts, among them the large Atlantic, Northern Illinois, and Michigan Districts, also sponsored periodic special conferences for principals and pastors, with an emphasis on team ministry.

Concordia Teachers College, River Forest, Ill., has periodically sponsored conferences for principals of large schools, who had special concerns which included financing, interparish schools, and other problems associated with size. In 1973 the Michigan District encouraged its principals to participate in a conference for administrators sponsored by the Michigan Association of Nonpublic Schools, whose interest embraces the welfare of all nonpublic schools in the state.

The Principals Inservice Training Program (PIT), mentioned in Chapter I and detailed in Chapter III, provided an impetus both for the organization and the improvement of principals conferences.

LEA Department of Lutheran Elementary School Principals

The Lutheran Education Association, organized in 1942 and endorsed by the Synod in 1944, had by 1973 established four departments for separate interest groups. The Department of Lutheran Elementary School Principals is of special interest here. However, the Departments of Early Childhood Education, of Classroom Teachers, and of Pastors and Directors of Christian Education are also related to the principal's work, as is the National Lutheran Parent-Teacher League, which received its impetus from the Lutheran Education Association.

The Department of Lutheran Elementary School Principals has sponsored annual conferences or workshops for principals. Here principals deal with a wide range of subjects covering the Lutheran school administrator's concerns and responsibilities, including an emphasis on interpersonal relations. Frequently the conferences are held at one of the teachers colleges. These conferences also provide meaningful involvement of Board of Parish Education staff, district executives, and members of teachers college faculties. The cooperative spirit exhibited among Lutheran school administrators has been a major factor in the success of Lutheran schools.

Besides its services performed through conferences and workshops, the Department of Lutheran Elementary School Principals has published a variety of materials directly helpful to principals.

Synod Action Regarding the Principalship

In its report to the Synod in 1959, the Board of Parish Education said regarding the principalship: "The Lutheran school principalship is beginning to come into its own because many of our schools are becoming larger and because of increasing educational problems and opportunities. The Board believes that the

the Lutheran school principalship ought to be further defined and strengthened. The larger a school becomes, the greater the administrative details and the greater the need for classroom visits and classroom supervision. Even in districts that have one or two superintendents, a congregation itself has to provide for the major part of classroom supervision. We believe that district or regional principals conferences, which some districts have introduced, are a desirable development. They will help principals to see growing opportunities and needs more clearly.

"Some congregations with large schools have made the principalship a full-time office, and others have found ways to relieve their principals part-time for administrative work and classroom supervision. More congregations should perhaps study the possibilities of similar arrangements. Our schools will become stronger for it.

"To provide additional guidance to congregations, boards, and principals, the Board hopes to include a service bulletin on the Lutheran elementary school principalship with the 1959 Lutheran Education Week (since 1963 Parish Education Month) materials.[10]

"To train principals for administrative work, the teachers colleges include courses on administration especially in the summer school. These courses can eventually lead to a Master's degree. Congregations and teachers need to become more aware of this opportunity for growth."[11]

Within a few years hundreds of principals and teachers had included sequences in administration in their graduate work, both in Lutheran and secular colleges and universities.

Development of the Full-Time Principalship

In 1957, Leonard J. Dierker, then an education executive of the Western District, suggested to the Superintendents Conference that principals be given more time for administration and supervision. His specific suggestions for time allotments were: 3 and 4-room schools, 2 to 3 one-hour periods per week; 5 and 6-room schools, 5 hours per week; 7 and 8-room schools 1½ to 2 hours per day; 9 and 10-room schools, half-time; 11 to 14-room schools, 1 to 1½ hours of teaching per day plus an assistant principal; 15 rooms and up, full-time principal plus an assistant principal with a partial teaching load. For schools from 5 rooms up Dierker suggested secretarial help equal in time to the nonteaching hours for the principal. By 1973, many schools had far exceeded this suggested schedule for nonteaching time.

Primarily in response to need, and with Synod and district encouragement, an increasing number of congregations instituted the full-time principalship. Statistics in 1962 showed 35 full-time principals in Lutheran elementary schools; in 1971 - 81; in 1973 - above 100. Other principals were given lesser amounts of time for administration through various devices - sometimes through the employment of part-time teachers, sometimes through a system of departmentalized teaching. The 1973 Lutheran school statistics listed 1,004 principals, 947 male and 57 female. At least 10 percent of these were full-time principals.

Lutheran high schools employ full-time principals, except that in some of them the principal may by preference or necessity teach a class on occasion. But the average Lutheran high school is much larger than the average Lutheran elementary school, and so the full-time principalship has been a necessary and expected arrangement.

A View of the Principal from the Outside

The "insider" writing a history of Lutheran schools is tempted to embellish it with all the evidence that seems attractive to him. However, it is wholesome also to listen to an "outsider" like Kraushaar,[12] who makes relevant observations about the principalship in nonpublic schools, including Lutheran schools.

As advantages he sees the community consensus regarding religion and morals, which makes administration easier; having a teaching head of the school, which minimizes the distinction between "administrator" and "teacher"; the emphasis on faculty studies, and "the vital presence that holds students, teachers, and administrator in a constructive working relationship."

But he also raises questions: To him the orthodox educator seems first concerned about the theological doctrine of his communion, and second about devising an educational program that will nurture the faith of the students; heads of schools fail to articulate clearly how religious goals function in education; the administrator of the small school has to be too many things, and as a result most of them devote too little time to self-education.

Kraushaar's treatment of the principalship in private schools, titled "Styles of Leadership," comprises the entire Chapter 7 in his study and includes many points not listed above. This writer feels that a careful reading of this chapter would provide encouragement and stimulation for any Lutheran school principal, whether of a small or large school.

Other Administrative Developments on the Local Level

A number of other developments occurred on the local level during the 1950's and 1960's. Significant were the emphasis on leadership in Christian education and the trend toward employing directors of Christian education in congregations without schools. Others were the development of the National Lutheran Parent-Teacher League with hundreds of local chapters, changes in organizational patterns, and efforts to improve school financing.

Emphasis on Leadership

There was a strong emphasis on synodical leadership, which, according to Arthur L. Miller, Executive Secretary of the Board of Parish Education from 1946 to 1972, "developed as a result of grass roots requests for it."[13] On the grass roots level, the emphasis was on dynamic local board leadership, leadership on the part of principals, directors of Christian education, pastors, and Sunday school superintendents. Periodic joint meetings of boards of education in larger Lutheran communities, pastor-principal conferences, pastor-director of education conferences, conferences of Sunday school leaders, and many articles dealing with various facets of leadership during recent decades show the concern for leadership.

Progress in school education was most evident where the pastor played an active leadership role, supporting the school by word and example. Not all pastors supported the school in this fashion, but the importance of pastors in school progress was probably understood by both those who gave their support and those who failed to do so. In any case, reminders of their key role in school leadership were not lacking. Wilbur Tewes, who later became the Executive Secretary of Education and Youth of the Nebraska District stated the case for pastoral leadership thus: "The congregation looks to the pastor for spiritual leadership. The school can only succeed if it has his firm conviction and support. If leadership is uncertain and discouraged, how can we expect lay people

to be enthusiastic?"[14]

Fearful and uncertain pastoral leadership, perhaps even opposition in some cases, has no doubt been a factor in some school closings. But confident pastoral leadership has helped many another school over difficulties which it could not have surmounted without such leadership.

The Director of Christian Education

Already in 1935 the Atlantic District petitioned the Synod to inaugurate training for directors of Christian education at one or more of its teachers colleges. The district's petition stated that "the demands upon the modern pastor's time and strength make it increasingly difficult for him adequately to instruct all children of the church" and that the educational program of a congregation without a school "requires the full time of a trained educator."[15]

The Synod then instructed the Board for Higher Education to study the needs and report back in 1938. In its 1938 report, this board held the functions of a director of education to include teaching and administrative and supervisory duties in educational agencies involving children, youth, and adults. The report stated that a teacher or an assistant pastor could hold the office, but that special training for directors should be provided by the teachers colleges.[16] Beginning in the early 1940's the Synod in convention regularly encouraged congregations to establish the office of director of Christian education, but rapid development of the office did not occur until the 1950's.

In May 1961 the Board of Parish Education asked district boards of education to identify persons who were capable of serving as congregational directors of Christian education. At the same time this synodical board asked district boards and the secretary of schools to cooperate in seeking and naming suitable candidates to inquiring congregations.[17] Nearly all candidates for the office of director of education were teachers in Lutheran schools, though a few young pastors were among them. Following a 1962 Synod resolution, training of directors of Christian education was provided by the teachers colleges.

"By the year 1940, there were at least six congregations that had or had had a director of Christian education."[18] In 1962 the Synod's Department of Research and Statistics began to compile a list of directors and the first such list numbering 39 appeared in the Lutheran Annual in 1964. By 1973, the list had grown to 219. The Lutheran elementary school principalship was included in the duties of some of the 219 directors, though most of them were involved only in agencies other than the school. In many cases Christian education and youth work, or Christian education and the congregation's music program, were combined in one office. Besides the pressing needs of the congregations, the fairly rapid development of the office since the early 1960's was due in part to official encouragement and in part to the readily available personnel resulting from the specialized education provided by the teachers colleges.

An annual conference for pastors and directors of education, similar to pastor-principal conferences, was initiated in 1958. Since October 1965 the Board of Parish Education has published a quarterly "Directors of Christian Education Bulletin."

The directors of Christian education constitute a department of the Lutheran Education Association. At its 1973 conference, the department changed its name to Theological Educators in Associated Ministry to emphasize the team ministry concept.

The directors of Christian education prepared for their work by the teachers colleges are listed on the Synod's roster of teachers and are members of the Synod as are teachers in the schools. Because of the administrative duties usually associated with the office, the general assumption has been that the director of education requires qualifications in administration similar to those of a Lutheran school principal, however, with special emphasis on a concern for and understanding of the wide range of parish education.

The National Lutheran Parent-Teacher League

At the 1952 convention of the Lutheran Education Association (LEA), Martin P. Simon, then publisher of The Christian Parent, urged the formation of a National Lutheran Parent-Teacher League (NLPTL) with an office to provide information, encouragement, and programming services to hundreds of local chapters.

The Lutheran Education Association organized the NLPTL as a department in 1953, and the new organization began immediately to work with existing local parent-teacher groups and to sponsor additional groups. The services to local groups included provisions for study materials and attempts to bring the home and church into closer relationship. The NLPTL also cooperates with district education executives and the Synod's Family Life Committee in sponsoring family life conferences. The Missouri Synod and its districts have recognized the goals of the NLPTL as worthy ones and encouraged and assisted the organization in its work.

In 1973 local NLPTL branches numbered 622, all but 4 serving congregations with schools and their pastors, principals, teachers, and directors of Christian education. The four exceptions operated in congregations without schools, showing how far the NLPTL is from its goal of serving all congregations of the Synod. Yet growth and service of the organization have been outstanding.

For years the LEA and the NLPTL met simultaneously, and part of each annual convention program was planned to serve both groups. In 1959 the department relationship with the LEA was discontinued, and in 1973 the NLPTL held its 20th anniversary convention at a separate time and place. The organization's concerns and interests, while entirely compatible with those of the LEA, were in many ways held different enough to suggest separate programming and separate conventions.

Changes in Organizational Patterns

A trend toward community organization of Lutheran schools has long been evident. It was hardly discernible as a trend at first when, in isolated cases, neighboring congregations began combining their resources in an effort to strengthen their schools. However, by the 1950's the operation of a single elementary school by an association of two or more congregations had become quite common. In the high schools the interparish approach was in most cases the only one that promised stability and lasting success.

Already in 1916, the first General School Board had said: "If a congregation cannot do it alone (maintain a school), neighboring congregations can perhaps do it jointly. In some places central schools may be advisable in either case." The Synod advised congregations similarly on repeated occasions. In 1959 the Board of Parish Education in its report to the Synod indicated the conditions under which an interparish school seemed desirable: "(1) where several small congregations that would find it difficult to maintain separate schools can maintain a fair-sized central school; (2) where a larger congregation can easily maintain its own school, but where a central school can include one or more

small congregations that cannot by themselves maintain a school; (3) where the interest in larger congregations is not presently strong enough for them to maintain separate schools, but where they are willing to cooperate in a joint venture."[19] The 1959 convention encouraged district boards to aid Lutheran communities in school surveys prior to starting interparish schools, and such surveys were frequently made cooperatively by district and Synod education staff members.

Two larger communities pool their school efforts, involving all or nearly all Lutheran congregations. These are Decatur, Ill., and Fort Wayne, Ind. The Fort Wayne operation is by far the larger of the two, though the Decatur plan is more closely integrated in that the association of congregations actually operates the schools in the city, which is not the case in Fort Wayne.

In Fort Wayne, 19 congregations began planning in the middle 1960's, formed the Lutheran Association for Elementary Education, within a few years elected a city-wide board of directors, and appointed a superintendent who worked closely with the education department of the Indiana District. In contrast with Decatur, Fort Wayne congregations for the most part maintain their own schools, while providing many services on a city-wide basis under direction of the superintendent. A representative from each participating congregation serves on the association's board of directors.

Present financing of the Fort Wayne association is for the office of the superintendent only. However, the community approach to Lutheran school education has resulted in centralized purchasing, a unified transportation system, more advantageous use of school facilities, a single approach to legislators on public aid and other legislation affecting the schools, and some progress in the appointment of teaching specialists. The superintendent serves as coordinator and initiator of many projects and activities.[20]

In the Synod as a whole, interparish school efforts vary from those of two congregations maintaining one school to the larger city-wide efforts coordinating the efforts of a number of schools, as in Decatur and Fort Wayne.

The trend toward interparish schools appears evident from the school statistics. From 1958 to 1973 the number of elementary interparish schools increased from 33 to 78.

Several less formal methods than cooperatively owned schools have proved themselves practical. Some congregations without schools encourage parents to enroll their children in the school of a neighboring congregation, paying a specified amount per child, furnishing a teacher or teachers, or paying a monthly flat fee. In 1968 perhaps 200 Missouri congregations had agreements of this nature with neighboring congregations.[21]

Conferences, articles, special bulletins and personal surveys by Synod and district education leaders have helped congregations understand the possibilities of interparish school operation and have promoted the idea that these schools are viable institutions for many Lutheran congregations and communities.

School Financing

Emphasis on School Financing

Financial pressures on the schools in the late 1950's and the 1960's increasingly found congregations giving attention to school financing. On the district and Synod levels this period saw conferences, studies, papers, and bulletins dealing with financial issues. Partly these explored administrative matters including salaries, salary schedules, and budgeting; partly the methods of financing Lutheran schools—contributions, tuition, public aid, and other possible sources of funds.

In October 1972 Concordia Teachers College, River Forest, Ill., sponsored a conference devoted exclusively to school funding. Waldemar W. Affeldt, a River Forest professor, chaired the conference, which was attended by selected principals and board members of Lutheran elementary and high schools, Synod and district education executives, and others. The conference dealt extensively with Christian stewardship and worship and explored the possibilities of creative funding. Included was an emphasis on the "how-to" of funding: how to make an effective approach to church members; how to set up scholarship funds, how to approach foundations.

Earlier Attention to Financing

As early as 1901 after repeated requests, Der Lutheraner, the official publication of the Missouri Synod, published what might be called a policy statement on school financing. At that time the issue was between contributions and tuition. The statement came in the form of an article titled "What Should Be the Source of Our Teachers Salaries?"[22] by Fr. S. (possibly Friedrich Streckfuss, Springfield, Ill). The recommendation was to do away with tuition as far as possible. Among other arguments, the author held that a Christian school maintained by a congregation is the congregation's business and that Lutheran schools should follow the practice of the state which finances schools without tuition.

Apparently this settled the issue for many congregations, for these were the "good old days" when a well-reasoned statement in the Synod's official periodical was accepted by most people. In a report published in Evangelisch-Lutherisches Schulblatt in 1916, the Synod's first General School Board reported "that tuition has been discontinued in many congregations, so that school maintenance comes from the congregation treasury."[23]

Sources of School Support

By 1973 tuition as a source of income again played a major part in Lutheran school financing. There were still 785 congregations which admitted children of members tuition-free, but nearly all congregations had tuition fees for non-members. The sources of Lutheran elementary school income, which totaled $61,579, 196 in 1973, were: Congregation budget, $40,461,564; district subsidy, $369,127; fees and offerings, $3,824,986; tuition, $15,109,996; federal aid, $212,298; state aid, $1,410,985[24]; and other aid and grants, $190,240. Thus congregational contributions (65.7 percent of the total) and tuition (24.5 percent) were the two major sources of school income. The remaining 9.8 percent came from miscellaneous sources.

The district subsidy of $369,127, a comparatively small fraction of total school costs, is in keeping with a 1966 policy statement developed cooperatively

by the Board of Missions, the Board of Parish Education, and the Church Extension Board of the Missouri Synod.[25] This policy sets up guidelines for district subsidy, which is envisioned for only a limited number of years until a school is firmly established, though the policy allows for flexibility in case of special circumstances (for example, inner city schools). In most cases the policy requires that a congregation must be able to foresee self-support for its school within a few years.

School Costs and Their Effect on Other Church Work

One of the criticisms of the schools has been that they divert needed mission contributions to the schools. However, while the average per capita contributions for mission work in congregations without schools were higher than in congregations with schools in a few synodical districts, the reverse was true in by far most districts and in the Synod as a whole. Studies in 1940, 1950, and 1960 showed congregations with schools substantially ahead in per capita mission contributions.

Referring to the annual report on Statistics of Church Finances issued by the National Council of Churches, Beck stated in 1965 that "the Missouri and the Wisconsin Synods (both strong on schools) have repeatedly been listed as having the highest per-member average in benevolence giving among Lutheran bodies, and the total amounts appropriated by them for mission and welfare programs of the church at large compare very favorably with those of the bodies not maintaining elementary and secondary school systems."[26]

Arthur L. Amt, superintendent of education for the Indiana District, stated that, in 1971, congregations with day schools in this district contributed $141.33 per communicant member for home purposes and $29.77 per communicant for work at large, while the average per member contribution for congregations without schools was $102.97 for home purposes and $24.72 for work at large. "Day school congregations don't undersupport Synod and missions in order to support their day schools," he concluded.[27]

In 1970 the secretary of schools tried to determine how the closing of schools affects congregational contributions. His study covered the 42 congregations that closed their schools during the three years 1963 to 1965. The study took into account contributions for home purposes, purposes at large, and total contributions. It provided averages for the three categories and compared these averages with synodical averages in the same categories. The contribution records of the 42 congregations were carried to 1968, thus providing a maximum of five years and a minimum of three years for each congregation that closed its school. All the 42 congregations were small, averaging slightly fewer than 300 communicant members. This fact explains some of their difficulties in maintaining schools, but it fails to explain their contributions after they closed their schools.

The study showed these results: The congregations closing their schools in 1963, while they had gained somewhat in contributions to the Synod the first years after closing, were as far under the synodical average for work at large in 1967 and 1968 as they had been when they closed their schools in 1963. The congregations that closed their schools in 1964 found that in 1968, four years later, they were at practically the same point as in the year of school closing. The congregations that closed their schools in 1965 showed a somewhat better record, but the period after school closing was shorter than for the other two groups. The congregations included in this study did not increase their

contributions to the district and Synod substantially for a prolonged period of time after closing their schools.[28]

Actually the children in Lutheran schools sometimes help the Synod financially. The Statistical Yearbook reports annually on the elementary school children's contributions (normally made in the school chapel services). The 1972 Yearbook reported $244,370 for work at home, $373,932 for work at large, and $48,830 for miscellaneous charities, a total of $667,132 for the year.[29] In addition, the school children sometimes participate in special offerings involving all children of the Synod. According to a 1974 report, for example, the children of the Synod provided funds for building three schools in Argentina and for the purchase of more than 40 automobiles for pastors and congregations in the Argentina District. This offering was part of an educational-financial effort known as "Let's Get Rolling in Argentina."[30]

The Answer to Problems in Lutheran School Financing

Whatever form school financing may take, congregational contributions have been, are at present, and will likely in the future be the heart of it. This seems to be the consensus of those who have expressed themselves in print.

Some congregations have put pressure on the parents of children attending the schools to assume more of the financial burden, either through tuition or increased contributions. In 1967 the secretary and the associate secretary of schools released a joint statement in which they dealt with this and other stewardship issues. They saw a negative approach in singling parents out for pressure and called it wrong on four counts:

"1. Christian education is the responsibility of all members of the congregation. Delinquent school parents should be admonished on the same basis as others.

"2. Stewardship programs that prod parents to 'pay their own way while their children are in school' will adversely affect the giving of other members who have no children or do not enroll them in the Lutheran school. Parents whose children have graduated will be inclined to reduce their giving after graduation.

"3. Congregational or board policies that threaten to curtail school activities because of 'non-participating parents' should, for the sake of consistency, also threaten to curtail other activities from which other non-participating members benefit.

"4. Stewardship programs that approach school parents, as well as other members, for financial support only, are inadequate. Congregations are to serve and teach members. Teaching and service go together. When boards and congregations teach, serve, and admonish all members according to need and on equal terms, their stewardship response will be influenced favorably."[31]

Another writer stated: "While we may continue to look to outside sources for support - federal aid, tuition, grants, scholarships, etc. - we dare not ignore God's support program of generous contributions. No red tape. No strings attached. Only the promise of certain blessings. . . . In the final analysis the Lutheran school is financed with Christian love."[32]

Still another writer said: "The principle of congregational responsibility compels the conclusion that increased contributions are the present solution to the problems of rising costs. The money is there if we can get it. To get it

requires maintaining a high type of Christian instruction and general academic excellence. We must be articulate in showing the benefits of our schools. Pastors, administrators, and teachers must help congregations see the importance of undergirding Christian precept with Christian example. . . . As we proceed in faith, we can be confident that God will also provide the means for our work. . . . It is for us to trust in Him, and sometimes to wait for Him, but at all times to permit His power to be effective in us and through us, and to gratefully acknowledge and receive His blessings."[33]

There is no denying the problems of school financing, but Lutheran schools may find some comfort in the fact that the problems have always been there. As they sought solutions, Christian congregations have usually come back to the fundamental issue - that Christian education, both in promotion and in financial support, is the business of all members of the church. While performance has often failed to approach the ideal, it has been of a quality that shows the Holy Spirit at work in the hearts of Christians.

Summary of the Chapter

Chapter IV has detailed the development of parish education on the congregational level, with attention also to changes in organizational patterns in an increasing number of schools. Against a background of emphasis on leadership, the role of the pastor, the principal, and the director of education (in congregations without schools) were defined. In the case of the latter two, the historical development and functions of their offices were outlined in some detail. Attention was given also to the Lutheran Education Association, a service agency especially for professional staff, and the National Lutheran Parent-Teacher League, a service agency to parent groups.

Developments in elementary school financing, which, in view of rising school standards and rising education costs, has become a problem, were placed into historical perspective. Contributions and tuition were shown to have been the chief sources of Lutheran school income. While there are other sources of income, and still others to be explored, a study of the past points to contributions and tuition as the mainstay of Lutheran school financing also in the foreseeable future.

Footnotes

[1]Miller, Arthur L. Educational Administration and Supervision of the Lutheran Schools of the Missouri Synod 1914 to 1950. Eighth Yearbook of The Lutheran Education Association, River Forest, Ill., 1951, p. 243.

[2]Handbook of The Lutheran Church—Missouri Synod, 1971, p. 157

[3]Report of the Board of Parish Education, Reports and Memorials, The Lutheran Church—Missouri Synod, 1959, p. 284.

[4]Wegener, W., "Das Principalsystem" (The System of the Principalship), Evangelisch-Lutherisches Schulblatt, April 1904, pp. 117-120.

[5]Von Fange, Theo. R. "Supervision in the Lutheran Elementary Schools of the Missouri Synod." Unpublished Master's Thesis, University of Nebraska, 1948, p. 10.

[6]"Empfehlungen an die Gemeinden des Nord-Illinois-Distrikts" (Recommendations to the Congregations in the Northeran Illinois District). Evangelisch-Lutherisches Schulblatt, October 1919, p. 306.

[7]General Course of Study for Lutheran Elementary Schools. St. Louis: Concordia Publishing House, 1943, pp. 322-328.

[8]Bredehoft, Willis W., "So You Are a Lutheran Principal?" Lutheran Education, March 1968, pp. 316-318.

[9]News Service, March 1, 1930, p. 4.

[10]The service bulletin here promised appeared as a 20-page publication titled "The Lutheran Elementary School Principal." Written by Edward J. Keuer, it defined the role of the principal, described his work and relationship with others in the parish, and listed useful sources on Lutheran school administration.

[11]Reports and Memorials, 44th Regular Convention, The Lutheran Church—Missouri Synod, 1959, pp. 238, 239.

[12]Kraushaar, Otto F., American Nonpublic Schools-Patterns of Diversity. Baltimore: The John Hopkins University Press, 1972, pp. 173-199.

[13]Miller, Arthur L., "The Development of Synodical Leadership in Parish Education." Lutheran Education, January 1967, p. 223.

[14]Parish Education Bulletin, March 1968, p. 11.

[15]Proceedings, 36th Regular Convention of The Lutheran Church—Missouri Synod, 1935, pp. 98, 99.

[16]Proceedings, 37th Regular Convention of The Lutheran Church—Missouri Synod, 1938, pp. 46, 47.

[17]Parish Education Bulletin, June 1961, p. 17.

[18]Schroeder, Theodore, "A History of Directors of Christian Education in the Missouri Synod" (term paper at Concordia Seminary, St. Louis, Mo.), 1974, p. 3.

[19]Reports and Memorials, 44th Regular Convention, The Lutheran Church—Missouri Synod, 1959, p. 236.

[20]Sauer, Richard, P., "A Community Approach to the Lutheran School." Lutheran Education, December 1970, p. 162

[21]Kramer, Wm. A., "Lutheran Schools." Information Bulletin No. 301. St. Louis: Board of Parish Education, The Lutheran Church—Missouri Synod, 1968, p. 9.

[22]Der Lutheraner, September 3, 1901, pp. 273-276.

[23]Evangelisch-Lutherisches Schulblatt, April 1916, p. 100

[24]The issue of state and federal aid will receive detailed attention in Chapter VIII.

[25]"The Lutheran Elementary School in a Subsidized Congregation" (mimeo.), October 1966, 7pp.

[26]Beck, Walter H., Lutheran Elementary Schools in the United States. St. Louis: Concordia Publishing House, 1939 (revised 1965), p. 465.

[27]"Giving Higher in Churches with Schools," Lutheran Witness Reporter, February 25, 1973.

[28]Kramer, Wm. A., "Congregational Contributions Before and After School Closings." Lutheran Education, September 1970, pp. 37-39.

[29]Statistical Yearbook, (published by the Lutheran Church—Missouri Synod), 1972, p. 299.

[30]News item, Lutheran Witness Reporter, January 3, 1974.

[31]Kramer, Wm., A., and Wessler, Martin F., "School Financing and Congregational Stewardship" (mimeo.), 1967. Minutes and Reports, Board of Parish Education, November 1967, attachment.

[32]Kraemer, Elmer. "Congregational Support for Lutheran Schools." Lutheran Education, April 1969, pp. 374-380.

[33]Kramer, Wm. A., "Issues in Lutheran School Financing." Lutheran Education, November 1969, pp. 114-125.

CHAPTER V: PURSUIT OF QUALITY

"There are only two lasting bequests we can hope to give our children. One is roots; the other, wings." - Hodding Carter

"Whatever task lies to your hand, do it with your might" (NEB) - Eccl. 9:10.

"The fear of the Lord, that is wisdom" - Job 28:28.

Purpose of the Chapter

The purpose of Chapter V is to show the emphasis which Lutheran schools have placed on quality education, to relate how they pursued the sometimes vague or elusive goal of quality, and to report on major efforts to measure school quality.

What Schools Are Like - Or Are They?

Not much impressed with public or nonpublic school quality, a piquant professor defined school as "a kind of prison in which practically all pupils and students must serve identical sentences regardless of capabilities or performances."[1] Serious questioning of American school operation, public and private, has produced a flood of critical articles, books, dissertations, and research studies. While admitting that the charges have some justification, Ober points out that school critics have done better in identifying ills than in presenting workable remedies.[2] Which is to say that criticism has not always been constructive.

The Nature of Quality Education

Quality Education from a Public School Viewpoint

No two persons would define a quality school or school system in the same way. Though they might agree in substance, each would have his own points of emphasis in view of his own values and the particular school or school system he had in mind. Most would probably agree with Cunningham,[3] Dean of the College of Education at Ohio State University, who sees these characteristics, among others, in a quality school or school system: an organized way of examining its goals; concentration on future needs rather than on past performance; ability to engage in constructive self-criticism; people with varied talents and interests working together harmoniously; evaluation of ideas on the basis of merit rather than the source of their origin; a staff of persons whose motivation, convictions, and morale show that they care.

Quality Education from a Lutheran Viewpoint

Cunningham comes close to describing the purposes of Patterns of Performance and other efforts to improve the quality of Lutheran schools, except that the Christian dimension is lacking. The basic purpose of a Lutheran school is to nurture the student's faith, and the basic motivation of staff and student body

is gratitude for God's mercy, which is inherent in the Christian faith.

In 1968, the then secretary of elementary and secondary schools of The Lutheran Church—Missouri Synod[4] answered the question, "How do we know when a school is a good school?" from his perspective:

"Ordinarily the instructional standards of Christian schools should equal or surpass those generally prevailing in the community. Yet emphasis on academic excellence must be incorporated into the spiritual emphasis - the nurture of Christians who worship and glorify God and who use their talents in the service of God and man. . . .

"Excellence calls for a good basic education, but such an education, while aided by necessary externals, is not in the externals (building, equipment, expenditures). It is in the teacher, the instruction, the receptivity of the pupil and in his application of his learning task."

As specific ingredients necessary for quality Lutheran schools he listed these: a school that is distinctively Christian, where faith is both taught and lived by teachers and students; that serves the purposes of the church of which it is a part; that assists and cooperates with the parents; that maintains high academic standards; that engages in constant self-evaluation; and that has the full support of the congregation whose purposes it serves.

The secretary of schools warned against judging the quality of a school system by isolated success stories and suggested operating "with larger evidences," like these:

1. Twelve Missouri Synod districts participated in TAALent Search, a testing program in Lutheran elementary schools sponsored by the Synod's Board for Higher Education to identify talented students who might be recruited for church vocations. Achievements in all participating districts were at or above national norms for comparable grades.

2. Children who transfer from Lutheran to other schools normally do so without difficulty.

3. All Lutheran high schools are either accredited by regional accrediting agencies, or they are in the process of seeking accreditation.

4. The teachers colleges are accredited by national accrediting agencies.

5. According to a report from the Board for Higher Education, about 60 percent of the students preparing to become pastors or teachers in the church came from the 30 or so percent of children who attended the Synod's elementary schools.

6. Lutheran schools make quality education a high priority as indicated by the Patterns of Performance project.

7. The Lutheran school provides a way for the church and home, both under the influence of the Word of God, to cooperate in the Christian education of the child.

He might have added that the increasing number of non-Missouri Synod tuition-paying students in the schools, including inner-city schools, indicate confidence in the quality of Lutheran schools.

The writer was careful to stress that no amount of Christian education will change the sinful nature of man and concluded: "Our graduates remain the same sinners that all Christians are. Hopefully, they will leave our schools with a better Christian foundation, hopefully they will be equipped to understand Scripture and to bring their lives into conformity with its teachings. Hopefully they will be better equipped to deal with sin and temptation and to find the assurance of forgiveness. Hopefully they will walk God's way with greater joy and confidence, even though they will never outgrow the need for daily forgiveness."

The Pursuit of Quality

Quality Schools Always a Goal

The very idea of school implies quality, and Lutheran educators held from the beginning that only good schools justify the effort and expense to maintain them. In the first issue of the Schulblatt, Editor J. C. W. Lindemann expressed concern for the teacher's inservice professional growth as a key to better education, intending that the Schulblatt should foster teacher competence.[5] As detailed in Chapter III, the appointment of the first General School Board in 1914 and the appointment of district boards were aimed at quality schools. The Synod's early emphasis on quality Christian education had its effect. No doubt there were some weaklings among the many schools, but the overall quality of the schools was apparent to many even outside the church.

An exhibit at the Louisiana Purchase Exposition in St. Louis in 1904 included classwork from 265 Lutheran schools, textbooks and other instructional materials, and an English and a German pamphlet on the schools and their history. This exhibit was awarded a Gold Medal by a jury of 16 judges. Stellhorn[6] provides considerable detail on this exhibit, including the comment from the New York Staatszeitung: "That these parochial schools lack nothing in the training of well-educated citizens, although they teach also religion and German, should be evident to anyone who examines the papers on display."

After Holy Cross Lutheran School, St. Louis, Mo., had added the eighth grade, and after a series of examinations about 1907, certification of its graduates by the principal was declared sufficient for their admission to the St. Louis public high schools.[7] Today the fact that students or graduates of probably all Lutheran schools can transfer without difficulty to the next higher grade in other schools is sufficient evidence for the quality of Lutheran schools.

More Recent Emphasis On Quality

A Synod resolution in 1959 suggested action to district boards and congregations for achieving and maintaining a high level of school quality: by means of inservice training for principals and teachers, workshops for beginning teachers, financial assistance to teachers for inservice education, and continuous and systematic evaluation.[8] The same convention encouraged long-range planning for schools, the establishment of interparish schools, more school textbooks and other instructional materials, higher teacher salaries, and greater involvement of the teachers in the congregation's total parish program. It also raised the minimal requirements for the education of women teachers to that of male teachers, the baccalaureate degree.[9]

In 1965, the Board of Parish Education, in its report to the Synod, suggested three major components of quality for Lutheran schools, stating that these schools "must be distinctively Christian and Lutheran; must maintain high academic standards; must help to draw the church and the home into an ever closer cooperative effort." The Board also stated how, in its opinion, quality is achieved:

"1. Quality schools develop where congregations, pastors, teachers, and parents recognize the school as an effective means of Christian education;

"2. Quality schools develop when officials and boards of the Synod and its Districts recognize maintenance of schools as one of the stated purposes of the Synod, and when they promote them in this context;

"3. A congregation looking toward the establishment of a school must plan for the required quality;

"4. Congregations with schools must make raising of standards and maintaining high quality schools a constant concern."[10]

The Synod thereupon restated its concern for quality schools and reaffirmed its position regarding schools, "both elementary and secondary, as the most effective agencies for providing a quality Christian education for children and youth." It urged congregations to call on "synodical and district counseling resources" for help and advice and called on the Board of Parish Education to prepare a printed document defining the standards to be achieved. The convention also adopted a far-reaching resolution on the principle of accepting federal financial aid,[11] on which more will be said in Chapter VIII.

The resolution on school quality suggested close cooperation between the Synod, districts, and congregations, and this cooperation resulted in what became the most massive school improvement effort in the history of Lutheran elementary schools - Patterns of Performance, on which details are provided in Chapter III. Lutheran high schools inaugurated their own self-study program with emphasis on the Christian dimension of these schools.

Emphasis on Quality in the Publications

The Parish Education Bulletin published by the Board of Parish Education, Lutheran Education, and district publications and others provided publicity, encouragement, and actual help in promoting quality Christian education in the schools, in fact in all the church's agencies of Christian education. The following articles, among many others, illustrate both the emphasis and the support which the publications gave to synodical programs:

"Promoting Quality Lutheran Schools"[12]

"Own Key to Excellence"[13]

"The Lutheran School: A Source of Excellence in Education"[14]

"Is Lutheran Education Progressive?"[15]

"Teacher Certification, School Accreditation and You"[16]

"Integrating the Christian Day School in the Total Parish Program"[17]

"Probing 'Patterns of Performance.'"[18]

"Performing Quality"[19]

Interrelationship of Efforts to Promote School Quality

The more one tries to treat the pursuit of quality Lutheran education as a separate subject, the more one sees how it interlocks with every activity of these schools: programs like Patterns of Performance (POP), the Principals In-service Training (PIT) program, and Lutheran Effectiveness Training, all described in previous chapters; conferences for pastors, teachers, and principals; institutes (like the "Institute for the Teaching of Religion," Seward, Nebraska, 1966); salaries, school visits; the various activities of the Lutheran Education Association and the National Lutheran Parent-Teacher League; the support of synodical and district publications; and teacher education including inservice education (In 1971, 63.9 percent of congregations with schools granted their teachers allowances for inservice study at colleges and universities, up from 37.4 percent in 1962).

School Visits

A special word is in order on school visits which are also aimed at school quality. In the early days of the district superintendency, the superintendent tried to visit each school in his district at least once a year. In many districts without superintendents the members of district boards made some visits. In the 1970's the districts reached the local school chiefly through the principal. But district-sponsored visits of various kinds also continued in many instances. In 1966, Edwin W. Blumenkamp, the Southern Illinois District education executive, and Martin F. Wessler, then associate secretary of schools, made brief visits to all Lutheran schools in the Southern Illinois District, held regional meetings with pastors and principals after each day's visits, and discussed school strengths and weaknesses and ways of improvement.

In 1969 the Michigan District carried out an intensive parish visitation program which involved the schools and other agencies of Christian education.

In 1972 to 1973 the Nebraska District provided for its education executive to visit all the district schools according to a well-ordered schedule which included plans for similar visits annually.

Each district adapts the visits to its own needs and circumstances. All district executives are on call when congregations or principals have educational problems for which they need outside help. Many school visits have been conducted in connection with surveys to determine the feasibility of establishing inter-parish schools. So, for example, in 1961 Arthur L. Amt and Ernest E. Yunghans, the superintendents of the Central District, together with Wm. A. Kramer, the secretary of schools at the time, visited 10 schools in the Decatur, Indiana, area, as part of a district school promotion effort.

Besides specific help that might result from these school visits, whatever their form or purpose, they encourage quality because they help build morale between the congregation and district, and between principals, teachers, and district officials.

Certification of Teachers; Accreditation of Schools

Certification of teachers and accreditation of Lutheran schools are related issues about which Lutheran school supporters are much concerned in recent times, though there were always some who considered teacher certification and, to a lesser degree, accreditation of schools, desirable. However, there were also some who feared accreditation because it seemed to invite state control of church-related schools. Practically all states certified Lutheran school teachers who asked to be certified and who met the requirements, though for many years they did not require certification. In states which certified teachers in nonpublic schools, Lutheran district superintendents usually worked in close cooperation with state certifying authorities.

Iowa was the first to require certification of all teachers in the state. This was in 1958. The boards of education of the Synod's Iowa East and Iowa West Districts informed their constituents and urged congregations and teachers to comply with the requirements, which meant for uncertified teachers to qualify for certification within the period of grace and for congregations to take cetification requirements into account when engaging new teachers. The boards urged congregations to "act conscientiously and in good faith in this matter."[20] No great problems resulted even though the shortage of Lutheran teachers was still quite severe.

In late 1970, Martin F. Wessler, then director of field services of the Synod's Board of Parish Education, made a survey to determine the national picture with respect to certification of teachers and accreditation of Lutheran schools and reported his findings to the church.[21]

Teacher Certification. As of 1970, states were increasing requirements for certification not only for public but also for nonpublic school teachers. All states required a bachelor's degree for teacher certification, and a master's degree for the certification of principals was required in most states. Some states added specific requirements which a mere degree in education did not necessarily satisfy. At least 14 states required certification of teachers in nonpublic schools in 1970. States that did not require certification of these teachers had provisions for certifying them.

Education officials in at least seven of the Synod's districts have participated with state officials in setting certification standards. The officials in at least eight districts assist Lutheran teachers in processing certification applications. In five states all Lutheran teachers and in five additional states more than 90 percent of these teachers were certified. The rate of certification was rising fairly rapidly due to the fact that the Synod's teachers colleges graduated young teachers who held a bachelor's degree and had fulfilled all but special requirements for certification, and also because of the desire for certification.

Wessler listed eleven reasons for certification which had to do with quality schools, status of teachers, qualification for public aid, accreditation of schools, and moral obligation.

School Accreditation. In 1970, Kansas, North Dakota, Ohio, and Wisconsin required accreditation of elementary schools. In Ohio Lutheran schools were exempt from meeting size and enrollment requirements. Optional accreditation was the rule in Connecticut, New Jersey, New York, Rhode Island, and Illinois. California

and Hawaii registered Lutheran schools. Wessler's estimate wat that in at least six states all Lutheran schools were accredited.

Lutheran high schools were either accredited or in the process of seeking accreditation with regional accrediting agencies.

To Seek Accreditation or Not to Seek It

Wessler found no unanimity among district executives on the desirability of seeking accreditation where it was not required. Those who favored it felt that accreditation would remove doubts about the status and quality of Lutheran schools, would open the schools to more students, encourage ongoing evaluation, provide for better relationships with state officials, and qualify Lutheran schools for services open only to accredited schools. Others were fearful of state control, of losing the Christian distinctiveness of Lutheran schools, and specifically of control pressures aimed at the curriculum and the generally small size of Lutheran schools.

The lack of unanimity of Lutheran educators on the need for accrediting elementary schools is not surprising. Graudin found that public school teachers, principals, school board members, and superintendents were far from agreed on many aspects of "a proposed plan of evaluation and accreditation of elementary schools."[22]

But the work toward accreditation goes on. The Northern Illinois District Board of Education asked Lutheran school principals to contribute $10 to $25 each "for a study of nonpublic school recognition."[23] "The Texas and the Florida-Georgia Districts have been leaders in establishing criteria and procedures for accrediting Lutheran schools."[24]

Accreditation requirements are likely to be reasonable when state officials and Lutheran school officials communicate regarding their goals and the unique services which each can offer to the other. Accreditation or not, Lutheran leaders cannot afford to let up on informing state officials on the vital part which nonpublic schools contribute to the American education enterprise.

A Lutheran School "System" the Answer?

The Wessler study revealed that a sizeable number of district education executives favored a more centrally controlled Lutheran school system which could set its own standard and handle its own accreditation. Some thought this would open the way for funding of Lutheran schools in poverty areas, give Lutheran schools a single and stronger voice in dealing with issues on state and national levels, encourage professionalism among teachers, and make the contribution of Lutheran schools to the American educational scene more conspicious. But here, too, there was some dissent on the grounds that Lutheran schools are too scattered to bring them into a single "system," that school and state requirements vary too much from state to state, and that a "system" would encourage schools to become too much alike and thus prevent them from serving their distinctive local purposes.

Measurement of Quality

Efforts to measure the quality of public and nonpublic education have had contradictory and confusing results. This is understandable because of the difficulty not only of measurement, but of proper interpretation after a study is completed.

Dealing with the measurement of educational quality is so enormous a task that we are compelled to confine ourselves to studies of Lutheran schools. However, fairness requires at least mention of the fact that scholarly studies of Roman Catholic and of Protestant schools (other than Lutheran) have been made and are available.

Because Catholic schools represent by far the largest of all nonpublic school systems, larger than all others combined, it is to be expected that Catholic educators have produced more literature on the quality of education than any other nonpublic school group. This literature ranges from popular books like Ryan's[25] (which questions the continuing need for Catholic schools) to serious scientific studies like Greeley and Rossi's[26] (whose findings were favorable to these schools).

A foundation-sponsored study of all major nonpublic school systems by Kraushaar[27] has provided insights into both the operation and quality of nonpublic schools. Quotations from the Kraushaar study in this volume provide an idea of the depth and scope of his work.

The purpose here is only to indicate that, like public education, nonpublic school education, including Lutheran education, has been under scrutiny by people who are part of the "system" and by others. Furthermore, the purpose is to consider the emphasis on quality education in schools of The Lutheran Church—Missouri Synod, not of others who are dealing with their own problems.

In-depth studies of schools and school operation, regardless of the school system in question, have found values which are worth preserving, though they also found the schools in need of improvement. After all, what could be a more natural outcome in the study of a human institution which, though it has stood the test of time for hundreds of years, is operated by fallible human beings? Sins, failings, and misjudgments also complicate the work of Lutheran schools at times, just as they cause difficulties in the church which operates the schools.

Studies of Lutheran Schools

The author of a 1974 study of Missouri Synod Lutheran Schools states: "If one examines research literature for first-quality, broad-scale studies concerning effectiveness of parochial schools, the results of that search can be summarized in two words: scarce and inconclusive. There is no paucity of attempts at investigating a variety of possible consequences of parochial education, but there is a definite scarcity of broad-scale studies that have used the best scientific procedures."[28]

Earlier Studies

Most of the earlier "scarce and inconclusive" studies of Lutheran schools were made in partial fulfillment of the requirements for the Master's degree, though they included at least one doctoral dissertation. Among them were:

"A Comparative Study of Moral Conduct and Judgment of Parochial and Public School Pupils," by Otto J. Beyers (Washington University, 1934)

"Biblical Information, Moral Judgment, and Doctrinal Comprehension in Lutheran Schools (Missouri Synod), by Walter O. Kraeft (Northwestern University, 1935)

"The Relationship of Bible Information to Certain Specific Beliefs and Practices," by Martin J. Maehr (Doctoral dissertation, University of Nebraska, 1955)

"A Study of the Effectiveness of Lutheran Elementary Schools in Southeastern Idaho, in Attaining the Stated Spiritual Growth Goals of The Lutheran Church-Missouri Synod," by Jack W. Turner (Idaho State University, 1968)

As to biblical knowledge and doctrine, or interest in full-time church work, the authors of earlier studies rather consistently found evidence in favor of the parochial school. Turner also found considerable reinforcement of benefits for children who had attended parochial school 50 percent or more of their school time.

In trying to determine the effect of the school on attitudes and behavior, the authors ran into difficulties, for obvious reasons: the difficulty to devise a measuring instrument for attitudes and behavior; the fact that outward moral behavior stems not only from religious motivation but from family, congregational, or community mores or even fear of the law; the underfinancing of most volunteer research projects; and, more important than any of these, the Christian understanding of sin and grace which recognizes that all people are sinners and fail to measure up to God's standards, but that the penitent sinner is restored by God's grace through faith in Jesus Christ. Turner concluded: "The lack of differences observed in all the attitude comparison categories could be due to the fact that the attitude test unit was not measuring religious attitudes *per se* but middle class attitudes which are reinforced by some churches and their educational agencies such as the Lutheran school. . . . It was concluded that the family played the major role in instilling the attitudes of politeness, honesty, forgiveness of others, and the specific church oriented attitude of giving to the church or Sunday school offering."[29]

A Study in the Chicago, Illinois Area

In 1963, under auspices of the University of Colorado, Al H. Senske compared the achievements of approximately 2100 eighth grade students in 13 public schools and approximately 230 eighth grade students in 8 Lutheran schools, all located in three high school districts of the Chicago suburban area.[30] All Lutheran schools in the three districts were included, but only the public schools located in the areas where the majority of the Lutheran school pupils lived.

Senske's purpose was "to determine the standards of eighth grade pupils enrolled in Missouri Synod Lutheran schools . . . in comparison with their public school counterparts." He found the Lutheran school IQ mean slightly lower than

the public school mean and thus expected the achievement mean of the Lutheran schools to be a little below that of the public schools. In this connection he observed that the slightly lower IQ mean of Lutheran children "is contrary to a general conception held by many educators and parents outside of the Lutheran system of education, that the median IQ of the students enrolled in Lutheran schools is above average."

Senske made a wide range of comparisons between public and Lutheran schools and between schools in each of these two categories. He found that "the Lutheran schools ranked highest in the area of language arts. Comparable programs were evident in arithmetic, with public school reading programs often stronger. Thus some Lutheran schools compared favorably with the public school standards, some were above, others were below. Both school systems evidenced variations among systems, within individual schools, between systems, and between districts."

Because the size of the school is sometimes equated with quality, Senske also compared the achievement of the two largest and the two smallest Lutheran schools. He reported: "The comparative achievement between the two smallest and the two largest Lutheran schools was quite inconclusive. There was an indication that reading was taught better in the smaller schools. There was no proof that the pupils of smaller schools attain a definite higher or lower level of achievement than the pupils attending larger Lutheran schools."

The Senske study indicates that Lutheran schools as a group perform creditably, but also that "the quality of Lutheran education continually needs to be raised" to keep abreast of educational trends and developments.

The Johnstone Study

The "Bombshell"

Early in 1966 Ronald L. Johnstone, a professor at Concordia Seminary, St. Louis, Missouri, released a statement to the press which said in effect that Lutheran elementary and secondary schools produce few significant differences in the students who attend them. The press release left the impression that Lutheran schools are at best of doubtful value. There was no basis for judging the validity of the Johnstone findings until his complete study appeared in print in summer 1966.

Johnstone's Findings

The Johnstone study[31] covered 548 high school students from St. Louis, Mo., and Detroit, Mich. One hundred and twelve of these had received a 100 percent parochial school education; 193 no parochial school education; 243 various amounts of such education.

Johnstone found substantial positive differences due to parochial education in a few areas: Parochial students were more likely to choose a church vocation, attended church more frequently, engaged more frequently in personal prayer, had greater Biblical knowledge, and participated more in meetings and Bible classes. They had a much better understanding of the fact that merely being sincere in their religious beliefs is not enough for salvation. They were more critical of

the church liturgy than the others. Eighty and five tenths percent of students educated in parochial schools believed that their school attendance had strengthened their faith. In many other areas no differences between parochial school students and public school students seemed evident.

Generally speaking, where positive differences in favor of parochial school products appeared, Johnstone ascribed these more to parental than school influence, except in the case of students from "marginal families" (three designations used for families: ideal, modal, and marginal.)

Critiques of the Johnstone Study

After its publication the Johnstone study received perhaps the most critical examination of any research project within the Missouri Synod. Also educators outside this Synod took note. A penetrating critique was prepared by Donald A. Erickson of the Midwest Administration Center, University of Chicago, who had long taken a sympathetic interest in the problems and challenges of nonpublic schools. To aid proper evaluation of the Johnstone study, likewise to aid others who engage in research regarding Lutheran schools, the Board of Parish Education of The Lutheran Church—Missouri Synod published eight available critiques.[32]

The authors of the critiques were sympathetic to Johnstone, realizing the difficulties of his purpose and task. But they were critical of many aspects of his study. Not all stressed the same points with equal emphasis, but all doubted that the study proved all it purported to prove. They acknowledged that, like all schools, Lutheran schools need evaluation and improvement. All recognized that the Lutheran school must concern itself with the quality of its teachers and instruction, and its religious impact. Criticism of the study questioned some of Johnstone's methodology and some of his interpretations, though all critics found some good in the study and recommended further research to deal with clouded issues.

Effect of the Johnstone Study

Precisely what effect the Johnstone study had on Lutheran schools is difficult to determine. Anything that school supporters might have said against the study could have been attributed to a defensive attitude. Outright opponents of Lutheran schools, or those who at least doubted their value could have reacted with an "I told you so." Many people were disturbed, but there is no evidence that this study played a substantial part in the enrollment decline of Lutheran schools reported in Chapter II. So many factors are involved in the enrollment decline of nonpublic including Lutheran schools and some public schools that it is hard to single out the influence of any given factor.

If the Johnstone study undermined the confidence of some people in the Lutheran school, then the spin-off study How Different Are People Who Attended Lutheran Schools?, which was derived from A Study of Generations and is reported on later in this chapter, ought to restore their confidence because the findings contradict Johnstone's rather sharply.

Perhaps most of those committed to the Lutheran school agreed with Kretzmann,[33] who combined a serious evaluation and a sense of humor in reacting to the Johnstone study.

"Two Squirts from a Water-Pistol," by Otto P. Kretzmann

"In the spring of 1966 the pre-Lenten drowsiness of the Missouri Synod was rudely disturbed by a survey report from St. Louis which indicated that our parochial schools (all 1400 of them with 160,000 pupils) were not doing everything we had expected them to do. According to the press reports the survey was cool, objective, and cutting. It said that our greatest results were with children of 'marginal Lutheran' families but that the rest were very disappointing. . . .

"I waited happily for the sound of the big guns from St. Louis and elsewhere. I saw a fight coming, and I ran for the nearest fence. A beautiful quarrel was in the making, and I wanted to get out of the cross-fire. It would, I knew, be a typical ecclesiastical fight with everybody quoting prophets, saints, apostles, evangelists, historians, the fathers - and now in 1966, heaven help us - also sociologists and psychologists. Everybody would be half-right and half-wrong and the issue would be finally settled by a dismaying amount of visceral thought.

"So I sat on the fence listening cheerfully to the big guns. After a few weeks of this I decided to pull out my water-pistol and join in the fracas. After all, I thought, I might be able to put out some brush fires. My water-pistol had only two squirts.

"Squirt One: Our parish schools are a very, very good thing. Founded on some wrong notions concerning our nationalistic and cultural heritage, they have grown up into a significant and valid part or our pluralistic society. They contribute something fresh and vigorous to our nation - the salt air of educational non-conformism. Let the world worship John Dewey! We have better things to do.

"Squirt Two: They can and should be better than they are, especially theologically.

"Those two conclusions are based on my own survey of parochial schools. It began on a dark September day in 1906 when I started on a daily pilgrimage to St. Stephen's school—two-and-a-half miles from our house in New York. For seven years, through snow and sleet and rain, through cold and heat, we walked to the little school behind the church. We had one of the best teachers I have ever seen, the sainted Otto Prokopy who handled all seven grades (for a while) with the powerful ease of a Christian gentleman. Voice from the rear: 'So you went to a one-room school! That explains a lot of things. You know nothing of busses and buildings of glass and aluminum, and the school psychiatrist waiting to ask you why you hated your father. An underprivileged child headed for the gutter. How did you ever avoid it—or did you?'

"Well, all I know is that when I got into the upper grades I would sit quietly while Teacher Prokopy was busy with the primary grades, and I would do my arithmetic, read my Bible history, or look at the pictures in my 'Fibel.' I did not know it then, but I was getting a liberal education. My seat was near the window where everybody had to sharpen his pencils and my course in 'social living' (big stuff these educational days) was a series of sotto-voce conversations with my girl friend who had come there to sharpen her pencils. I could always gauge the state of her affection for me by the speed with which she broke her pencils.

"That was the beginning of my life-long survey of our parish schools. Later I found that this foundation was solid and strong. We knew nothing of the modern six R's -- Remedial Reading, Remedial 'Riting, Remedial 'Rithmetic -- which form so large a part of modern education. We just knew we had to read well and fast, or we would find ourselves standing in the corner reading one paragraph over and over until we thought we were ready for another hearing.

"And religion? We were surrounded by the ecology of faith. The prayers at 9, 12, and 3 o'clock--the hymns, the choir rehearsals (I still remember my sense of achievement when I graduated from soprano to alto and could imagine myself as a 'basso profundo' in a Bach cantata) and the memorizing of the Scripture passages in the Catechism.

"Even now, sitting on my fence, I can hear my educationist friends saying: 'How utterly horrible! Such indoctrination! Such brain-washing! Such primitive methods as standing in a corner! Were you ever really free to do what you wanted to do?'

Answer: Holy Smokes, we never thought of that! We had been told to obey our parents and teachers (there was always the Fourth Commandment) and--most of the time--we instinctively felt that this was a good idea. When we did something wrong--like breaking a window or stealing an apple or hitting a smaller person--and were punished for it--well, that was the way life was. This was the way God wanted it, and, sooner or later, we knew that there would be forgiveness, because that too was the way God wanted it."

How Different Are People Who Attended Lutheran Schools?

Sample Included in the Study

A Study of Generations, which included samplings of members of The Lutheran Church in America, The American Lutheran Church and The Lutheran Church--Missouri Synod provided data on 1,573 members of The Lutheran Church--Missouri Synod. Of these, 597 reported some attendance in parochial school during their first 12 years of schooling. Of the parochial school products, 533 were lay people and 64 were pastors. The 597 who had attended parochial school were compared with those who had not attended in the study titled **How Different Are People Who Attended Lutheran Schools?**[34]

Two Salient Findings

The author of the study sought to determine the effectiveness of the Lutheran parochial school. He reports "two salient findings":

1. "There was no evidence to suggest that at any particular period of time parochial schooling as a whole has been significantly different (in effect) throughout the last 60 years" (p. 36).

2. "There is a general tendency for differences in beliefs, values, attitudes, and opinions to be greater as more years of parochial school attendance

are reported. Where differences occur between those who report no attendance and some attendance, there is generally a high correlation between the size of that difference and the number of years attended" (p. 37).

Summary of the Study

The author summarized his study thus: "The ways in which the parochially educated tended to be different can be summarized in four distinct types of believers identified after A Study of Generations had been written. The four types of believers differ consistently across a wide variety of characteristics, but most emphatically in their orientation to Law and Gospel. The four types, in terms of orientation to Law and Gospel, are as follows: high Gospel - low Law; high Gospel - high Law; low Gospel - low Law; and low Gospel - high Law" (pp. 68, 69).

Those Who Attended Parochial Schools. "Those educated in parochial schools tend to differ significantly from those reporting no attendance by being much more commonly types one and two, believers who are high Gospel - low Law, or high Gospel - high Law. More precisely, those who reported more years of parochial school attendance tend most commonly to be more highly oriented to the Gospel and less highly oriented to life under the Law. Those members who reported some parochial school attendance, particularly three years or less, tend more characteristically to be rather highly oriented to both Law and Gospel, that is, they tend to mix their Christian faith with some degree of rigidity, legalism, and Pharisaism (p. 69).

Those with the Longest Parochial School Attendance. "In all of the following ways, people who reported the longest parochial school attendance differ significantly from those who never attended. These ways are characteristic of the type of believer who has much more than an average awareness of the Gospel and is much less likely than the average to live life under the Law (natural religion). They have profiles most like those of pastors. They generally have high scores on all measures of basic Christian beliefs, and are the more likely of all laymen to accept both the divinity and humanity of Jesus, as well as to be aware of God's immanence.

"They are more knowledgeable about the Bible and more likely to accept the exclusive truth claim of salvation through Jesus Christ but to reject the heresy of claiming an exclusive channel of salvation through their own church. They are more likely to reject salvation by works and utilitarian uses of religion and the church. Most show some general signs of being less alienated in that they are less disappointed with the church, less self-oriented, and less peer-oriented. Likewise they are less prejudiced toward others and are less prone to use stereotypes and scapegoats; at the same time they are more willing to forgive others and to face both life and death with serenity and openness.

"They support and take part in religious rituals without being slavish to them. They are active in the church and community but do not glorify the work ethic or work at all costs. They are willing to serve the church if and when they are called upon to do so and are more likely to exercise personal initiative in social affairs as well as in personal piety. Though they are more aware that the church has not been what it is called to be, they are unlikely to want the church to be primarily or exclusively a social reform agency at the expense of its clear proclamation of the Gospel of salvation by grace through faith. They

exhibit an openness and neighborly spirit toward others who exhibit different life styles. They are typically the core or nuclear members of congregations, willing to teach Sunday and Bible school, faithful in their church support and personal piety, receptive to change, and have a life style centered in salvation through Christ" (pp. 69, 70).

Some Areas of Weakness. "There are a few ways in which the people who reported the most parochial school attendance are not generally like what is characteristic of the type of believer most highly oriented to the Gospel and least oriented to Law. Compared with the members who have never attended parochial school, the most parochially educated are no less likely to feel isolated, pessimistic, or powerless. They indicate no more sense of meaning and purpose in their lives, and are no more ready to meet the world head on as it is rather than to try to escape or to wish it to be securely dependable. They are no more generally open, optimistic, or expectant. They don't feel that the church as church should be more involved in controversial issues. They are not less, but about equally as likely to claim that they are neighborly, and they are on the average no more receptive to change in the church than are members who have never attended parochial school" (p. 70).

Those Who Spent a Short Time in Parochial Schools. "People who reported attending parochial schools for a relatively brief period of time, particularly 3 years or less, differ significantly from those who reported extensive attendance in the following ways: They are more likely to take a utopian view or have almost magical expectations of institutions including the church. They are more likely to believe that it is important to develop personally and to achieve; they are more inclined toward the work **ethic**, that is, to believe that work is always salutary and productive of personal gain. They are more likely to wish that they could get away from it all or that they lived in the kind of world that is always predictable and dependable. And, in keeping with this latter tendency, they have greater need for maintaining existing structures and organizations and for keeping things from changing. They are more generally prejudiced and, if given the chance, would like to keep somewhat more socially distant from people who have different religious beliefs or who are of different races. When it comes to authority, they find it somewhat more difficult to accept authority when centered in individuals or expressed in the form of the norms of society" (pp. 70, 71).

Reception of the Study

The supporters of parochial schools received the findings of How Different Are People Who Attended Lutheran Schools? with satisfaction because it supports their convictions—that parochial education does make a positive difference in the understanding of Scripture, in personal piety and dependence on a personal God, in the understanding of the Gospel, and in the desire to serve God and man. But the study, as was to be expected, calls not only for rejoicing, but sometimes for improvement as far as Christians, who are at the same time frail human beings, can seek and achieve improvement in their efforts to equip God's saints for their ministry.

In trying to assess the full meaning of the study, congregations and individuals will be wise to take note that parochial education generally is cumulative in that positive results increase with the years in attendance. They should also note that the authors of the study are cautious, as are all truly scientific

researchers, in their claims for parochial education, knowing that no cause is served by claiming more for it than can be claimed on reasonable evidence. But from a purely historical viewpoint How Different Are People Who Attended Lutheran Schools? should prove a landmark among the various efforts to assess the effects of Lutheran parochial education scientifically. The more Lutheran educators study the findings and the documentation, the more Lutheran schools should profit in the long run.

An Objective View of School Evaluation

Most people are objective enough to know that the pursuit of quality education, as also the evaluation of quality, result in praise and criticism. This is true because all human institutions and judgments are imperfect. Yet there are always some who do not understand.

The Synod's Board of Parish Education has believed neither in unsupported claims of excellence nor in unwarranted criticism. It has tried to maintain a sane view and has tried to help the church understand the issues and to receive also criticism of Lutheran schools objectively and with understanding. Thus it stated in its 1965 convention report:

"Criticism of church-related schools comes from various sources: secular educators, people who deny the right of these schools to exist, people who doubt that these schools can provide a good Christian or academic education, and from members within the church. Sometimes critical pronouncements show sincere concern and call attention to weaknesses that need correction or at least study. Being convinced of the value of Lutheran schools, how shall we regard critical statements?

"First, let us listen. Perhaps the critics have something to tell us which will help in the improvement of our schools, which, as does all the church's work, need constant scrutiny and improvement. There is no reason to become disconcerted by criticism, because we have God's Word and sound educational principles on our side.

"Second, let us evaluate our school program. A school maintained for right reasons and effectively taught and administered is an asset to any congregation and to the church at large. Evaluation identifies strengths and weaknesses in the school program and makes it possible to improve our policies and our teaching.

"We might remember with profit that church-related schools have always experienced criticism and other difficulties, and yet they have flourished. Before 1920 some were sure that the gradual elimination of the German language would eliminate Lutheran schools. In the 1920's unfavorable legislation threatened them. In the 1930's it was the Great Depression, in the 1940's the Second World War, and then came the acute teacher shortage. Yet God used adversity to strengthen the schools and to prepare for their expansion. This is the way it will be as long as we teach the faith, as long as we promote, improve, and evaluate our schools toward greater effectiveness. While we have sins to confess, we have reason for thanksgiving and for confidence in the future."[35]

Summary of the Chapter

On the quality issue, Lutheran schools have had their supporters and their critics. The schools have tried to improve the quality of their religious and general education efforts. The Missouri Synod and its districts have supported the schools in their improvement efforts by making personnel, programs, and materials available to them. Conferences for principals and teachers have aided the effort. The church publications have been supportive. Requirements in teacher education, and studies of the advisability of teacher certification and school accreditation are pointed toward quality. But mere academic quality at the expense of Christian distinctiveness has never been acceptable.

Studies attempting to measure the quality of Lutheran schools have not wholly succeeded in determining what Lutheran schools are like. Most of them have run into difficulties in methodology and interpretation. Some may have tried to measure what cannot be measured. Most of the studies were underfinanced. The one study with adequate financing and staff (as opposed to one individual with inadequate financing engaging in the study) was How Different Are People Who Attended Lutheran Schools? which was derived from information obtained in the earlier and more comprehensive A Study of Generations. This study assembled much information highly favorable to Lutheran schools, though it also pointed to some weaknesses, some of which may be based in weaknesses of the entire church.

Most parochial school supporters take praise and criticism in stride because they know that the school, like any human institution, has strengths and weaknesses and that capitalizing on strengths and eliminating weaknesses is an ongoing process which in no way diminishes the value of the institution.

Footnotes

[1]Gross, Herbert H., "Pardon Me, Mr. Webster." Lutheran Education, April 1961, pp. 371, 372.

[2]Ober, Nathaniel, "Public Education - Criticism and Reform." Condensed in The Education Digest, September 1973, pp. 19-21, from The North Central Education Quarterly, XL (Spring 1973), pp. 305-307.

[3]Cunningham, Luvern, address at the Annual Joint Conference of the Illinois Association of School Boards and the Illinois Association of School Administrators, November 19, 1967; reported in Parish Education Bulletin, June 1968, p. 23.

[4]Kramer, Wm. A., "Judging the Quality of Your School" (mimeo. statement), 1968.

[5]Evangelisches Lutherisches Schulblatt, September 1865, p. 1.

[6]Stellhorn, August C., Schools of The Lutheran Church-Missouri Synod. St. Louis: Concordia Publishing House, 1963, pp. 307-310.

[7]Schmidt, George P., "Holy Cross School." Concordia Historical Institute Quarterly, Fall 1973, p. 135.

[8]Proceedings, 44th Regular Convention, The Lutheran Church—Missouri Synod, 1959, pp. 199, 200.

[9]Ibid., "Raising Minimal Requirements for Preparation of Women Teachers," pp. 136, 137.

[10]Convention Workbook, 46th Regular Convention, The Lutheran Church—Missouri Synod, 1965, pp. 288, 289.

[11]Proceedings, 46th Regular Convention of The Lutheran Church—Missouri Synod, 1965, pp. 152, 153.

[12]Nohl, Frederick. Lutheran Education, December 1964, pp. 170-173.

[13]Schultz, Richard J. Lutheran Education, December 1966, p. 188.

[14]Leland, A. O. Lutheran Education, December 1969, pp. 162-169.

[15]Janzow, W. Theophil. Lutheran Education, April 1970, pp. 410-415.

[16]Wessler, Martin F. Lutheran Education, March 1971, pp. 336-341.

[17]Weber, Fred H. Parish Education Bulletin, February 1966, pp. 3-16.

[18]Kell, Donald L. Lutheran Education, April 1971, pp. 416ff.

[19]"Performing Quality," Al H. Senske, was one of the resource guides for the Patterns of Performance "catch-up year," 1973-1974.

[20]"Teacher Certification Bulletin," Iowa East District, April 1958.

[21]Wessler, Martin F., "Teacher Certification, School Accreditation, and You." Lutheran Education, March 1971, pp. 336-341.

[22]Graudin, Richard E., "A Summary of Opinions Regarding Evaluation and Accreditation of Schools." Inspirit (successor to Parish Education Bulletin), May 1973, pp. 29-33.

[23]Inspirit, May 1973, p. 38.

[24]Ibid., p. 49.

[25]Ryan, Mary Perkins, Are Parochial Schools the Answer? New York: Holt, Rinehart and Winston, 1964.

[26]Greeley, Andrew M., and Rossi, Peter H., The Education of Catholic Americans. Chicago: Aldine Publishing Company, 1966.

[27]Kraushaar, Otto F., American Nonpublic Schools - Patterns of Diversity. Baltimore: The John Hopkins University Press, 1972, 387 pp.

[28]Brekke, Milo, How Different Are People Who Attended Lutheran Schools? St. Louis: Concordia Publishing House, 1974, p. 12.

Brekke's study is a spin-off of A Study of Generations, which explored the beliefs, values, attitudes, and behavior of 5,000 Lutherans between the ages of 15 and 65. The report in the form of a 411-page book was published by Augsburg Publishing House, Minneapolis, Minn., in 1972.

Brekke's study of Lutheran school products was undertaken after publication of A Study of Generations because the information on Lutheran school influence, stored in the computer, was readily available. Because originally there were no plans to tabulate the parochial school information, "the possibility in the data of systematic bias for or against parochial education was practically nil," the author states (p. 12). More detailed information on the parochial school study will appear later in this chapter.

[29]Turner, study cited above, pp. 37, 38.

[30]Senske, Al H., "A Comparison of the Academic Standard of the Eighth Grade Pupils of Missouri Synod Lutheran Schools in Some Suburban Chicago Areas with Their Public School Counterparts" (doctoral thesis). Boulder, Colo.: University of Colorado, 1963, 110 pp.

[31]Johnstone, Ronald L., The Effectiveness of Lutheran Elementary and Secondary Schools as Agencies of Christian Education. St. Louis: Concordia Seminary, School of Graduate Studies, 1966, 188 pp.

[32]Eight Critiques of the Johnstone Study on the Effectiveness of Lutheran Schools. St. Louis: Board of Parish Education, The Lutheran Church—Missouri Synod, 1967, 45 pp.

[33]Kretzmann, Otto P., former president of Valparaiso University, Valparaiso, Ind., fired his "Two Squirts from a Water-Pistol" in Campus Commentary, September 1966. The "survey report" to which he refers is the Johnstone study on the effectiveness of Lutheran Schools.

[34]Title of a parochial school study by Milo Brekke, its content derived from A Study of Generations data compiled by Youth Research Center and published by Augsburg Publishing House, Minneapolis, Minn., in 1972. How Different Are People Who Attended Lutheran Schools? was published by Concordia Publishing House, St. Louis, Missouri, in 1974 (151pp.).

[35]Report of the Board of Parish Education, Convention Workbook, 46th Regular Convention, The Lutheran Church—Missouri Synod, 1965, pp. 274, 275.

CHAPTER VI: TEACHER EDUCATION

"Students are candles to be lighted, not bottles to be filled." - Quoted by W. Th. Janzow.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." - Dan. 12:3.

Purpose of the Chapter

The purpose of Chapter VI is to depict the numerical development of teacher education in the Missouri Synod from the late 1950s to the early 1970s, and to show some of the changes brought about by changing times. Attention will also be given to efforts to gain greater recognition for the teachers and their work, as well as to the presidents of the teachers colleges during the period covered by the chapter.

Why Separate Colleges for the Education of Lutheran of Teachers?

The Needs of Individuals and of the Church

"Lutheran teachers are Christians. God determines what is expected of them."[1] These teachers teach the saints, that is, the Christians under their care, or others who may not yet be Christians but who may become such as a result of a Christian teacher's instruction and example.

The teachers in Lutheran schools teach children and young people in a church setting. They are deeply concerned about their students' academic progress, but even more so about their spiritual well-being. Only continued Christian teaching and Gospel motivation will keep individual Christians and the corporate church at their appointed task, and only Christian teaching in one form or another holds the promise that they will be successful in their God-given task. This is the work in which Lutheran teachers are engaged, and this is also the reason for separate colleges for their education.

Mueller states: "Lutheran elementary and high schools exist for the purpose of giving the children and youth a 'complete' education that will qualify them for the fulfillment of their duties as individual believers, as members of the church, as members of society, and as Christian citizens. The church alone is qualified to give a general education that is complete in the sense in which we understand the term, because the church alone has been entrusted with the means for the attainment of this purpose, that is, the Law and the Gospel. The general education that children receive in nonreligious school is incomplete for the reason that it cannot minister to the spiritual needs of the learner.

"Our teachers receive their training in teachers colleges which might legitimately be called seminaries because the entire course of study is oriented to Christian theology. Not only are Lutheran teachers expected to teach courses in religion, but they are to utilize the entire course of study for the purpose of giving their pupils the Christian world view. The fear and love of God is

to become the motivation for everything the pupils do. Lutheran teachers are, therefore, above all things to be teachers of the Word. To that end they are to be well versed in the Scriptures."[2]

In a tribute to his teacher Otto Prokopy, A. R. Kretzmann wrote: "Above all, there was the tall figure of 'teacher.' For him, what he was doing was religion. He was involving children in a life and communication with God. One could feel his eagerness to have you do your part well, because he was ready and waiting with a shining brightness and full preparation to make the opening hour the real beginning of a new day and a new birth for each one of his group."[3] These are the kinds of teachers the Missouri Synod hopes to prepare at its teachers colleges. Many will turn out that way, some may not, but the goal to produce them is what Missouri Synod teachers colleges are all about.

The College Objectives

The need for Christian teachers determines the objectives of the Synod's teachers colleges. One of the colleges "engaged in the task of educating teachers and directors of Christian education for the schools of The Lutheran Church—Missouri Synod," in its annual catalog, listed the usual purposes included in a modern academic teacher education program but includes also these:

"A firm faith in Christ as the only Savior from sin, a ready consent to the will of God in every life situation, and a sense of wonder and appreciation for all the works of God.

"A sincere acceptance of the Holy Scriptures as the revealed truth of God, an assent to the Lutheran Confessions as a correct expression of that truth, and a growing ability to evaluate human learning and conduct in the light of God's Word.

"A grateful consecration to the ministry of the Word and to the extension of the Kingdom of God, an active cooperation in promoting the purposes of The Lutheran Church-Missouri Synod, and a high standard of ethics in the professional life of the Lutheran teachers.

"A respect for the dignity and worth of the individual as a redeemed child of God, an understanding and development of the resources of the human personality, and an effective practice of personal and professional stewardship of God-given talents."[4]

The Lutheran Teacher's Diploma of Vocation

A congregation calling a Lutheran teacher issues a Diploma of Vocation which states: "In the name of the Triune God and by His authority we ask you to assume the responsibilities of the office to which we have called you and to faithfully perform all the duties of your office according to the Word of God and the confessional standards of the Evangelical Lutheran Church as drawn from the Sacred Scriptures and found in the Book of Concord."[5] No secular college could prepare Lutheran teachers for this kind of teaching.

Expansion of Teacher Education Efforts

The rapidly increasing need for teachers from the 1940s to the middle 1960s led to a rapid expansion of teacher education efforts and of the Synod's colleges. Some of these developments are related in the following pages.

From Famine to Abundance

The Missouri Synod had lived with a teacher shortage for almost 30 years and had somehow coped with it by securing teachers from many sources. The quality was not always satisfactory, but the schools kept growing. In 1971, when the number of men graduates, particularly those who had prepared themselves for secondary education, exceeded the number of calls for graduates, some disappointment or perhaps even disbelief prevailed. When in 1972 the supply of women graduates was for the first time adequate for the needs, the transition from famine to abundance had become fully apparent. Teacher education had caught up, at least temporarily, with the demand which had far exceeded the supply for decades.

Earlier Crises in Teacher Education

During most periods of the Synod's history, the schools could absorb all the teachers the Synod could produce. At times the teacher shortage was extreme. This was the case in 1922 when Concordia Teachers College, River Forest, Ill., graduated the regular class in May, pushed the remaining classes forward a year through a crash course of accelerated training, and graduated a second class in August. As an emergency measure to alleviate the teacher shortage, this acceleration was successful, but some of the teachers in the second group encountered credit difficulties later when they sought admission to other colleges and universities to continue their education.

In the late 1920s and the 1930s, the period of the Great Depression when some schools closed, the number of graduates was far greater than the number of calls for graduates issued by congregations. This held true from approximately 1927 to 1944, though the margin between the number of graduates and the number of calls began to narrow toward the end of this period.

Enrollments in Teacher Education

The Colleges

The Missouri Synod maintains three fully accredited teachers colleges. Concordia Teachers College, River Forest, Ill., and its namesake at Seward, Nebr., were 4-year colleges until 1957 when they introduced graduate schools which grant master's degrees in education. Concordia College, St. Paul, Minn., maintains a 4-year teacher education program and grants bachelor's degrees. In addition St. Paul participates in the Synod's 2-year pre-pastoral training program. The three colleges also offer summer courses. By 1975 also Concordia College, Bronxville, NY, had developed a 4-year teacher education program and placed its first graduates.

The Synod's 10 junior colleges enroll hundreds of students in their

pre-teacher education programs. These students complete their junior and senior years at one of the three teachers colleges, while those in the pre-pastoral training program normally complete their junior and senior years at Concordia Senior College, Fort Wayne, Ind. In 1950, when the junior colleges first enrolled teacher education students, they reported a total of 392 such students. This move increased the Synod's teacher education capacity quickly and significantly to cope with the enrollment increases in elementary and secondary schools in the 1950s and 1960s.

Detailed information on many facets of teacher education in the Missouri Synod appears in Stellhorn's earlier history of Lutheran schools.[6] Stellhorn also provides a table showing the annual enrollment of teacher education students from 1920 to 1960, a 40-year period.[7] According to this table, the total enrollment of teacher education students rose from 320 in 1920 to 711 in 1925. However, then the enrollment declined, reaching a low of 421 in 1935, the middle of the Depression years. It did not again reach the previous high until 1946, when 729 teacher education students were enrolled. By 1960 the total was 2,851.

Teacher Education Enrollment Since 1961

Teacher education enrollments kept rising steadily until 1967 when they totaled 4,668 for an all-time high. This was two years after the elementary school enrollment had reached its peak of 161,357. By 1967, when the teacher education enrollment peaked, the elementary school enrollment had dropped to 158,431. During these and subsequent years congregations were able to fill staff vacancies with teachers prepared specifically for Lutheran school teaching. The growing high schools helped to absorb some of the increasingly plentiful teacher supply. By 1972 the teacher education enrollment had declined to 3,660, approximately a thousand fewer than in 1967. As demand for teachers had stimulated rising enrollments, so a lesser demand led to decreasing enrollments. By 1973 knowledgeable persons on the staffs of the Board for Higher Education and the Board of Parish Education were predicting a teacher shortage within "three to four years," which would be 1976 or 1977.

Table I: "Teacher Education Enrollment, 1961—1972," added to the Stellhorn table mentioned above, completes the enrollment picture for a period of more than fifty years.

TABLE I : TEACHER EDUCATION ENROLLMENT, 1961 - 1972

School Year	River Forest			Seward			St. Paul			Other Synod Colleges	Total Teach. Ed.
	Men	Women	Total	Men	Women	Total	Men	Women	Total		
1961-1962	411	619	1030	361	524	985	92	201	293	730	3038
1962-1963	438	679	1117	406	578	984	107	204	311	772	3184
1963-1964	430	681	1111	426	642	1068	101	222	323	897	3399
1964-1965	444	715	1159	462	660	1122	147	264	411	1130	3822
1965-1966	502	706	1208	495	717	1212	144	321	465	1489	4374
1966-1967	533	744	1277	561	745	1306	171	341	511	1461	4555
1967-1968	529	848	1377	598	805	1403	212	336	548	1340	4668
1968-1969	534	798	1332	653	834	1487	257	345	602	1225	4646
1969-1970	495	786	1281	705	835	1540	256	338	594	1169	4584
1970-1971	475	712	1187	686	889	1575	248	287	535	1247	4544
1971-1972	438	740	1178	643	934	1577	232	319	551	954	4260
1972-1973	339	718	1117	524	810	1334	158	233	491	728	3670
1973-1974	387	662	1049	455	727	1182	124	204	328	726	3285

Notes on Table I

The figures in Table I include a few high school students. In 1971 Seward still showed 100 students in high school who were committed to become teachers in

Lutheran schools, but the high school department was discontinued in 1972. St. Paul had discontinued its high school a year earlier, in 1971. Three of the nine junior colleges enrolling teacher education students still listed 91 such students in their high school departments in 1973, though these departments are being gradually phased out by the colleges. One of the reasons for the decline of the synodical high schools is the increasing number of community Lutheran high schools which in most cases are excellent recruiting grounds for church vocations including teacher education.

St. Paul inaugurated teacher education above the junior college level in 1962 and presented its first class of 4-year graduates in 1964. Therefore, the 1961 St. Paul figures cover the junior college only, while the 1962 figures include three college years, and the 1963 and later figures include four college years. Students at St. Paul who prepare to become pastors enroll for the junior college course only and follow the route through Concordia Senior College, Fort Wayne, Indiana, and one of the Synod's seminaries, like the pre-pastoral training students of the junior colleges.

The teachers colleges enroll a small number of students in pre-pastoral training, pre-deaconess training, pre-social work training, some "special" students, as well as several hundred students in general education. All of these have no commitment to teach in Lutheran schools after their graduation and are therefore not included in the table. Also excluded are a number of River Forest interns who, after their third college year, teach for one year under college supervision before returning for their fourth and final year.

Teacher Placement in the Missouri Synod

The Missouri Synod not only has its own teachers colleges to prepare Christian teachers and directors of Christian education; it also follows a unique system of teacher placement. Graduates receive their first placement through official channels, not through graduate applications to specific congregations or schools, nor through interviews initiated by congregations or other calling agencies. Placements are officially made by a Board of Assignments, which includes all presidents of Missouri Synod districts. Advisory members of the Board of Assignments are the President and vice presidents of the Synod, the presidents of the two seminaries and the three teacher colleges, a representative of the Board for Higher Education which supervises the colleges and seminaries, the secretary of elementary and secondary schools, and others as the occasion may require. This is the placement procedure:

Each teachers college approves its own graduates for synodical placement. The college director of placement provides characterizations of the graduates which he submits to the secretary of elementary and secondary schools. Congregations, high schools, colleges, and other agencies in need of teachers place calls for teachers on an official "Diploma of Vocation" to the president of the district in which the calling group is located, who in turn forwards all calls to the secretary of schools. The secretary of schools publishes the characterizations and a summary of all calls for the use of persons and groups who are responsible for placement of the graduates.

The college directors of placement, with other members of the faculty appointed by the college presidents, form a placement committee which does the

groundwork for placement and prepares recommendations to the Board of Assignments. The placement committee takes into account the needs of the calling groups and seeks the best possible placement for graduates in terms of their qualifications. The secretary of elementary and secondary schools is an advisory member of the placement committee. Interests of the Board for Higher Education are conveyed to the committees by a member of this board's staff.

The procedure for the placement of pastors and other full-time workers educated at the Synod's colleges and seminaries is similar in that special placement committee prepare recommendations for the Synod's Board of Assignments.

After the placement officers have completed their work, they process their recommendations through a committee of the Board of Assignments, then through the board's plenary session.

The final approval of teacher placements, as well as placement of seminary graduates and other full-time workers, is given by the Board of Assignments, though, in view of the painstaking preliminary work, this approval is assured, with rare exceptions.

If someone were to say, "This is a cumbersome procedure," this would be true. Periodically the question has been raised whether there is a simple way, but no major changes have been made in the procedure in recent years. Any orderly placement of so many graduates would require a complicated procedure. For example, were nearly 1,000 teachers annually to apply to hundreds of congregations and other calling agencies, or were hundreds of calling agencies to send representatives to the three teachers colleges to interview students, this would also be cumbersome, and it could disrupt the college program. The synodical procedure has resulted in orderly placement, in nearly all cases satisfactory to calling congregations and graduates. It has assured, as far as is humanly possible, the best first placement of Christian teachers in the church's teaching positions. And the belief is that the Holy Spirit guides the hearts and minds of those who are responsible for placement. The synodical placement procedure may be considered a natural culmination of the church's official involvement in, and moral and financial support of, Lutheran teacher education.

Table II provides a quick overview of fifteen years of teacher placement in terms of numbers.

TABLE II: FIFTEEN YEARS OF TEACHER PLACEMENT

Year	Total Requests for Teachers	Available Personnel	Personnel Surplus/ Deficit	Men Graduates Placed	Women Graduates Placed	Undergraduates Placed
1959	773	488	-285	130	126	232
1960	930	594	-336	186	188	220
1961	921	646	-275	207	212	227
1962	838	640	-198	185	313	142
1963	951	654	-297	213	285	156
1964	1179	627	-552	215	365	47
1965	1140	662	-478	249	413	-
1966	1109	653	-456	261	392	-
1967	1178	683	-495	250	433	-
1968	1265	872	-393	358	514	-
1969	1201	921	-280	369	552	-
1970	1045	833	-212	364	469	-
1971	706	788	+ 82	252	414	-
1972	658	876	+218	243	403	-
1973	812	980	+168	296	488	-

Interpretations of the Placement Figures in Table II

Reliability of the Figures

A realistic author approaches all statistics with humility, especially Missouri Synod placement statistics, because many complicating factors enter into them. The figures include three colleges. For a time they included the placement of undergraduates, which the Synod permitted until 1964 in keeping with a 1959 resolution.[8] These undergraduates were women, some with two years of college plus summer work at the teachers colleges, some with three years of college or more, but short of four years. Some may have lacked only a few hours of graduation which they planned to complete in a summer course or during the next year while teaching.

After every placement there were a few graduates who did not accept their assignment at all or who for some other reason could not honor their commitment to teach after they had been assigned to a position. In each assignment some students were left "pending" for a variety of reasons. Often these were women graduates who because of marriage plans were limited to a locality where no teaching position was available at the time of placement. Some were graduates who could not immediately be matched with a position to which they were suited. So the college placement officers kept them in reserve for future placement in a suitable position, or the graduates found teaching positions or other employment of their own choice. Most of them were placed in church positions by the beginning of school in September. However, the problem of maintaining accurate statistics under these circumstances was real and often perplexing.

The column of "Total Requests for Teachers" (first column in Table II) poses the greatest difficulty with respect to accuracy. For a number of years there were three teacher assignments (spring, summer, and fall) and during the entire period covered by the table, two assignments (spring and summer). Some congregations and other calling groups that were denied a graduate in the spring placement repeated their call in summer or even in fall, thus causing duplications in the number of total requests. To determine the extent of such duplications would be next to an impossible task. One must therefore assume that the number of "Total Requests for Teachers" is somewhat inflated, but no one knows how much.

Under these circumstances, the claim for the figures in the table is that they are as reliable as could be determined. A legitimate claim is that, even in spite of minor errors, the figures adequately reflect the placement picture for the years covered by the table.

Kinds of Placement

Each year by far the majority of graduates were placed in elementary schools. Other placements in 1967 were: high schools - 49; colleges - 16; director of education -1; mission fields - 7; special ministries - 2; other synods - 4. Six years later in 1973: high schools - 52; colleges - 10; directors of education - 27; mission fields - 9; special ministries - 15; other synods - 3. Elementary school placements totaled 657 in 1973.

Figures in the several categories vary from year to year. In the placement of directors of Christian education the trend has been upward. This seems largely due to the encouragement given to congregations to establish the office of director of education and the specific training offered at the colleges to students interested in this office.

Regarding Teachers with Substandard Certification

Some might say that in permitting placement of some teachers with less than four years of college, though at a decreasing rate, until 1964, the Synod was unduly permissive about standards. However, it is well to remember two facts in this connection: (1) the teacher shortage was so extreme that extreme measures had to be taken to staff the schools; (2) the Missouri Synod was not alone in permitting teachers with substandard certificates in the classroom. This report for the United States as a whole appeared in 1961: "On the basis of 30 pupils per classroom in elementary schools and 25 pupils per classroom in secondary schools, it is estimated that 2,819,000 pupils (or one pupil for every 13 enrolled) were taught by teachers with substandard certificates."[9] The reference is not to substandard teachers but merely to substandard certificates, for the quality of a teacher depends on many factors besides the extent of his or her academic training.

The Teacher Colloquy

Between 1950 and 1958 the number of teachers supplied by the Synod's colleges gradually inched up from 235 (33 percent of the total need) to 489 (45 percent of the total need). Thus as late as 1958 congregations were compelled to seek the majority of new teachers from other than synodical sources.[10]

However, regardless of the number of teachers graduated by the Synod's colleges, some teachers from other sources have always and will always enter Lutheran schools. Sometimes this is due to available local talent, sometimes to special requirements, especially in the secondary schools, and sometimes purely to preference.

A teacher who has received his professional education outside the Synod can become a fully "accredited" Lutheran teacher through a process termed the colloquy. The Synod in 1959[11] outlined this process. The teacher's application for the colloquy is made to the president of the district in which he teaches. The applicant chooses his own synodical teachers college, which assists him in arranging an appropriate qualifying program and supervises his studies. A final written and oral examination completes the process.

Requirements to be met before the colloquy is authorized include an autobiographical statement; official transcript of the applicant's secondary and collegiate training, testimonials from the applicant's pastor on Christian character and life, personality, ability, and previous service; and references from previous employers.

The academic and theological requirements which have to be met before the final examination include:

a. completion of a college program culminating in the baccalaureate degree;

b. completion of approximately 18 semester or 27 quarter hours in education;

c. completion of approximately 18 semester hours or 27 quarter hours in the areas of doctrine, Biblical interpretation, church history, and practice;

d. residence on the campus of a synodical college offering a baccalaureate degree in teacher education usually for one quarter (summer school attendance acceptable) depending on the applicant and the required courses.

Those who have completed the colloquy requirements receive a certificate of eligibility comparable to the diploma issued to graduates of the colleges. They receive their first placement in a Lutheran school like the graduates of the Synod's teachers colleges. More men than women teachers have chosen the colloquy route, but the number of women so qualifying for service in Lutheran schools has increased in recent years.

Attempts to Estimate Teacher Needs

The Board for Higher Education, which supervises the work of the Synod's colleges and seminaries, projected the annual teacher replacement needs at 16 to 17 percent of the total teaching force between 1956 and 1965. This percentage was based largely on the experience of the 5 years prior to 1956. The projection envisioned a gradually increasing need for teachers rising from 717 in 1956 to 1,024 in 1965.[12] Except for 1963, this proved too low.

In November 1965, Arthur M. Ahlschwede, executive secretary of the Board for Higher Education, asked the Board of Parish Education to project the needs for the years 1966 to 1975. The secretary of schools prepared a projection in which, among other factors, he took into account: school growth and synodical growth; teacher placements during the previous 15 years; decrease in teacher-pupil ratio which had followed a fairly regular pattern; the national birth rate since 1951; and district education executives' estimate of teacher needs in districts served by them. The projected needs rose from 915 in 1966 to 1,175 in 1975.[13] This projection proved too low for the years 1966 to 1970, too high for the years beginning with 1971. Important reasons for overestimating teacher needs beginning in 1971 were the rapidly declining birth rate, economic pressures on some schools, and the gradual slowing of church growth to a standstill. These could not be clearly foreseen in 1966 when the projection was made.

These projections show the difficulty, even with utmost care, of predicting the future development and needs of Lutheran schools accurately. Even public schools find that fluctuations in the birth rate and population movements can be the source of miscalculations. On the college level the popular attitude toward higher education and spiraling costs can lead to over-expansion and serious enrollment problems.

In the Missouri Synod, the law of supply and demand has played a major part in determining the number of students who prepare for teaching. The attitude toward teaching in general, toward service in the church vocations, teachers salaries, and other factors also affect the supply. After the teacher shortage in the early 1920's the enrollments in the teachers colleges increased significantly. During the Depression of the 1930's when teachers were plentiful,

college enrollments declined. During the rapid enrollment increases in Lutheran elementary and secondary schools beginning in the 1940's enrollments at the colleges increased to record highs. In the late 1960's when the decline in elementary school enrollments became evident, college enrollments of teacher education students began to decline rather sharply. Supply and demand have never been perfectly balanced and it is unlikely that they will be because the shift to either increased or decreased college enrollments has always lagged several years behind the increasing or decreasing needs experienced by the Synod's elementary and secondary schools.

Delphin L. Schulz, assistant executive secretary of the Board for Higher Education, has stated these reasons for the enrollment declines at the colleges in the late 1960s and the early 1970s: lower enrollments in the Synod's elementary schools; fewer persons to recruit from (in view of the stoppage of synodical growth); lack of enchantment with church vocations (many young people believe they can serve God as well in other ways); propaganda of an oversupply of teachers; competition from expanding public junior colleges; and the high cost of education.[14]

It is clear that accurate projections of teacher needs have been hard to come by. Yet the projections of persons in positions of responsibility have come closer to the needs than a mere hit-or-miss procedure could have achieved. The studies have at least brought some awareness to bear on changing trends.

Changes in Teacher Education

Arthur H. Ahlschwede, executive secretary of the Synod's Board for Higher Education, reports the introduction of three major changes in teacher education since the late 1950s and early 1960s: education for multiple ministries, NCATE accreditation, and coordination between the methods and subject matter courses.[15]

Education for Multiple Ministries. Originally the Synod's teachers colleges prepared teachers for elementary schools only. Then they added secondary teacher education. Today the three colleges have sequences also for directors of Christian education, directors of youth work, and directors of music with special emphasis on increasing the number of directors of Christian education.

The education of directors of education is similar at the River Forest and Seward Concordias in that the students meet all the requirements of teacher education, and the director of education requirements in addition. The graduate can then be placed as either a teacher or director of education. At the St. Paul Concordia the teacher and director of education students follow different sequences in courses and internship, with the result that the teacher and director of education graduates can be certified for one or the other of the two services only. Partly this difference in approach is due to the fact that many congregations in the St. Paul-Minneapolis area employ directors of education, which makes it easier to find suitable internships for the students. Partly the difference arose from a desire to experiment with a unique program of study. Because of the experimental nature of the St. Paul director of education program, those involved in it have been watching and evaluating it with great care.

NCATE Accreditation. In addition to North Central regional accreditation, the three teachers colleges have become fully accredited by the National Council for the Accreditation of Teacher Education (NCATE). This national accreditation has the advantage in most states of making certification easier for the graduates.

Coordination Between Methods and Subject Matter Courses. Methods courses in most teacher education colleges were formerly highly individual and devoted only to methods of teaching. Though perhaps no case was so crass, one could imagine a teacher expert in methods of teaching geographry without knowing any geography. Or he could be expert in geography or any other subject matter discipline, without the ability to impart his knowledge to students because he lacked teaching method competence. According to Ahlschwede, there has been a "marriage" between the methods courses and the subject matter courses with the goal of improving teaching in the Synod's elementary, secondary, and college classrooms.

Special Concerns About the Teacher and Teacher Education

The calling of the Lutheran teacher is unique and in many ways different from that of the public school teacher. Therefore the teacher's education includes many facets which are directly related to the congregational ministry. This results in situations and concerns which have to be dealt with in agreement with Scripture and in terms acceptable to the church. Some of these concerns are indicated on following pages.

The Teacher in the Church

Stellhorn[16] and Mueller[17] have dealt extensively with the ministry of the Lutheran teacher from the historical perspective. They state what the position of the teacher in the church has been and what, in their view, it should be. Both held that the Lutheran teacher, called by a congregation to teach God's Word, is indeed a minister of the Word in the Biblical sense and in the eyes of the church. Stellhorn devoted a number of papers and a chapter in his book to the subject, and Mueller wrote an entire book on the same subject, as indicated in the footnotes. Stellhorn concludes, and Mueller would concur in his conclusion:

"The recognition accorded to teachers by the Synod and by various government agencies (whether as ministers of religion, or of the Word, or of the Gospel) confirms the personal conviction of the teachers that they are servants of the Lord, who has called them through the church to perform His work of saving souls" (p. 474).

A Bid for Power

More recently, in 1972, the Lutheran Education Association published its yearbook under the title Powerless Pedagogues, termed in its subtitle "an interpretative essay on the history of the Lutheran teacher in the Missouri Synod."[18] The author of this study is critical of the church for consciously or unconsciously permitting respect for the office of the teacher to decline, and he criticizes the teachers themselves for permitting this to happen. However, his interest goes beyond mere concern for the ministry of the teacher to a bid for political power. He advocates strongly that teachers be given the right to vote at conventions as a means of making themselves felt in the operation of the Synod. A memorial submitted by the faculty of Concordia Teachers College, Seward, Nebr., likewise sought "political recognition" for teachers through the franchise.[19]

Since the Synod was founded, the franchise has been the prerogative of congregations rather than individuals. Each congregation regardless of size has two votes at district conventions, one vote by a pastor no matter how many pastors a

congregation may have, and one vote by a lay delegate elected by the congregation to represent it. At the Synod's biennial conventions the balance between clergy and lay votes is similarly maintained. Here a group of congregations which form a "circuit" (subdivision of a district) elects one pastor and one lay delegate to represent the congregations of the circuit.

There are ministers in the church besides elementary and secondary school teachers who lack the franchise - assistant pastors, directors of education, clergy and teacher members of college and seminary faculties, district and synodical executives, and pastors and teachers in some other church positions. Schmidt does not define how he envisions the franchise for teachers and other disenfranchised ministers of the Gospel, without upsetting the balance between clergy and lay votes in district or Synod conventions.

Schmidt also reports on futile efforts of some teachers in 1887 and 1893, and again in 1921, to gain voting rights.[20] Proposals for teacher franchise on the Synod's agenda in 1971 and 1973 again failed.

The Woman Teacher

Schmidt devotes a special chapter[21] to the woman teacher in the church who he holds has been dealt with "unjustly, inappropriately, and unprofessionally." Because woman's place was considered to be the home, because of theological views concerning women in the church, and because originally most women teachers had a lesser professional education than men teachers and were willing to work for lower salaries, they were discriminated against professionally and economically. This had also been true in public schools, but these brought about changes earlier than Lutheran schools, largely as a result of teacher organization.

However, the year 1973 brought a radical change in the status of the woman teacher. The Synod convention resolved that since "synodically trained female teachers earn the same teaching credentials as the synodically trained male teachers," they be added to the official roster of the Synod and "be considered eligible for membership under the terms of Articles V and VI of the Constitution."[22] The reference to membership is to the special membership which pastors and synodically trained male teachers have held in the Synod. This membership, now opened also to women teachers, entitles them to attend conventions as advisory delegates and to hold offices on boards and committees as teachers, as distinguished from lay members. When called to congregations as teachers, women teachers will receive the same Diploma of Vocation issued to male teachers.

The Synod's Concern

The Synod itself has been concerned about deserved recognition for its teachers. It has urged adequate salaries for all teachers and nondifferentiation in salaries for men and women teachers when training and teaching or other responsibilities are equal.[23]

There is no attempt here to deny failings or the downgrading of the teacher's office on the part of some members of the Synod. But other offices - those of pastor, professors, or Synod executives - are sometimes not respected as they should be. As long as there is official concern, the hope for improvement and for avenues of greater service for teachers may be assumed to be open. In 1973, for example, the Board of Parish Education proclaimed the first annual "Lutheran Teacher Appreciation Day" and provided suggestions for its observance.[24] As a result many congregations recognized their teachers in special services or planned social events. But many congregations had done so even before this especially i

connection with anniversaries. All of which shows synodical and congregational love and concern for teachers.

Ordination of Male Teachers

Ordination has been reserved for the pastors of the Missouri Synod. However, the ordination of male teachers in its relation to male teacher status has long been an issue. Repeatedly in the past and as recently as 1973[25] the Synod has been asked to ordain male teachers. The ordination rite for pastors and the installation rite for teachers are so similar in wording that no difference in meaning is perceptible- Mueller sees no reason why teachers should not be ordained. In his The Ministry of the Lutheran Teacher he says that "if installation is just a different word for ordination . . . , we have been ordaining teachers right along, only we have hesitated to call the ceremony by that names."[26]

In 1966, the secretary of elementary and secondary schools wrote to Richard P. Jungkuntz, Executive Secretary of the Commission on Theology and Church Relations, which was studying the advisability of teacher ordination at the time: "We do not see any theological difficulty in ordaining called male teachers. As ministers of religion, they may be ordained, as well as pastors. The ordination and installation services are so similar that really only the reference to ordination is missing in the installation of the teacher. It seems to us that, in arriving at a recommendation on the ordination of called male teachers, the Commission on Theology and Church Relations will find its problems in the practical area. Some will probably fear that the ordination of male teachers might result in the teachers wanting to baptize, give communion, or perform marriages. The fear may be that the teacher would want to usurp the place of the pastor, or that some other disorder might result. We do not believe that these fears are justified. The report (report of the Commission on Theology and Church Relations to the Synod) would have to define clearly what ordination is and make clear that the congregation's call and the written documents which define the call are the factors which determine the pastor's or teacher's function. If the congregation specifies, either at the time he is called or later through a resolution, that the teacher is to teach, do youth work, serve as principal, help with Holy Communion, or perform other services, this is his work. The church should not permit unfounded fears to prevent it from giving recognition to the teachers for which they qualify. We believe that the report and recommendation can take care of all these matters, and we urge the Commission so to proceed."[27] In 1973 the Commission recommended "that the Synod approve the ordination of synodically certified and called male teachers and directors of Christian education,"[28] however, the Synod took no official action on this recommendation.

There are unresolved issues with reference to the teacher in the Missouri Synod. In an imperfect church issues will remain, and concerned people will try to resolve them. Some have been resolved and others will likely be resolved as time goes on. In all this there has been no question about the teacher's participation in the ministry of the church.

Multiple Ministry

As soon as a congregation calls even one teacher, the pastor and the teacher become engaged in a multiple ministry with overlapping duties. More teachers simply enlarge this multiple ministry. A director of education, a deaconess, or other worker in the ministry enlarges the service still more. All these ministers need not only be Christians, but they must find ways to translate their Christianity into close personal relationships which promote peace, harmony, mutual welfare, and which above all, facilitate God's work among people.

Therefore teachers, as other congregational workers, operate best when they feel a strong identification with the congregation and with fellow servants of the Word. God's work needs to be magnified and often personal ambitions or personal piques need to be subdued. Thus teachers require not only a good academic education, but a clear understanding of personal Christian relationships and a strong motivation to practice them. The teachers colleges and the staff members of the Synod's Board of Parish Education, especially members of the school staff, consult frequently in an effort to make this part of teacher education a reality.

Inservice Education

The teachers colleges offer a rich variety of inservice education courses during the school year, in summer school, and by correspondence. The Board of Parish Education has sponsored major programs of inservice education as noted in previous chapters - Principals Inservice Training, Patterns of Performance, Lutheran Effectiveness Training and others. Conferences and workshops sponsored by the districts are aimed at inservice education. Publications sponsored by the Board of Parish Education aid inservice education. All these efforts involve consultation and cooperation between the colleges and Synod or district boards of education.

Personnel Services

After a graduate of a teachers college has been approved for placement by the Board of Assignments and placed in his first position, he is entitled to the personnel services provided by the Synod. Stellhorn[20] has described the establishment and operation of the Teachers Bureau since 1945, a service which is under the direction of the secretary of elementary and secondary schools, which provides teaching candidate lists for authorized persons, and which assists teachers in securing transfers to different positions.

The Synod also operates a personnel department with a director which maintains biographical information on pastors, teachers, and other full-time church personnel. This department furnishes information to synodical departments and other authorized calling groups that are in need of personnel. Services of the Teachers Bureau, which principally serves teachers (including directors of Christian education) and congregations that call them, are closely coordinated with those of the Synod's personnel department.

Administrators of the Teachers Colleges

Lutheran teacher education in the United States began in 1839, eight years before the organization of The Lutheran Church—Missouri Synod. In that year a private log-cabin "college" for training pastors and teachers was opened in Altenburg, Missouri, by the Saxons who emigrated to Perry County that year. In 1846 Pastors Wilhelm Sihler and Wilhelm Loehe opened a seminary for the training of pastors and teachers in Fort Wayne, Indiana. In 1855, eight years after the Synod was founded, a number of Milwaukee pastors started a private teachers seminary. In 1857 one of the issues before the convention was whether the Synod should officially sponsor the Milwaukee teachers seminary and possibly relocate it. The Synod resolved to take over this seminary and combine it with the seminary at Fort Wayne. Rev. Philipp Fleischmann of the Milwaukee seminary was called as professor and Direktor of the teachers division. If the Synod's commitment to formal teacher education was uncertain up to this time, the

commitment was now official and goal-directed. A separate institution for teacher education became a reality when the Synod opened the Addison, Ill., teachers seminary in 1864.

Details on these developments and a large amount of other information on the early history of the Synod's teacher education efforts are related by Stellhorn[30] and Freitag.[31] The indexes of these books will lead the reader to topics of special interest to him. The purpose here is merely to point to the early interest and efforts in teacher education as a background for later developments. More specifically, the purpose is to list the administrators of the teachers colleges in the early days and to provide somewhat more detailed information on the college administrators during the period of school history covered by this volume. Stellhorn[32] provides photographs of all Addison, River Forest, and Seward presidents.

Addison - River Forest

The teachers seminary established in Addison, Ill., in 1864 was moved to River Forest, Ill., in 1913 at which time its designation was changed from "seminary" to "college." It became Concordia Teachers College at that time. The history of Addison-River Forest therefore is a continuous history of one institution which in 1913 changed location and name.

The Addison presidents called Direktors were: J. C. W. Lindemann, 1864—1879; E. A. W. Krauss, 1880—1905; Theodore Brohm, 1906—1913.

River Forest presidents were: William C. Kohn, 1913—1939; Arthur W. Klinck, 1939—1954; Martin L. Koehneke, 1954—1972; Paul H. Zimmerman, since 1973. Between some of these presidencies an acting president was in charge.

Freitag[33] provides biographical information including photographs for all these men except Zimmerman, who became River Forest president after the publication of Freitag's study. The Lutheran Cyclopedia provides information on Lindemann, Krauss, Brohm, and Kohn. Biographical information on the two most recent presidents is provided here.

Martin L. Koehneke

Koehneke graduated from Concordia Seminary, St. Louis, Mo., in 1939. He served as parish pastor in the Texas District from 1939 to 1950, when he became the Texas District counselor in parish education. He earned a graduate degree in Education from Texas University. In 1954 he became president of River Forest and served until 1972, when he accepted an executive position with the Aid Association for Lutherans, Appleton, Wis.

While president, during his sabbatical year, Koehneke served as educational consultant to Representative Walter H. Moeller in Washington, D. C. During a two-year leave of absence he was in charge of the Ebenezer Thankoffering, a special fund-raising effort for the Synod. For a number of years he served as a member of the Synod's General Literature Board. Koehneke gained popularity as a speaker, essayist, lecturer, and writer.

Paul H. Zimmerman

Zimmerman is a 1944 graduate of Concordia Seminary, St. Louis, Mo. He pursued graduate studies in theology and chemistry and earned a doctorate in chemistry from the University of Illinois. He served as teacher and high school principal at Bethany Lutheran College, Mankato, Minn., from 1944 to 1953, as professor at Concordia Teachers College, Seward, Nebr., from 1953 to 1954, and as president of this college from 1954 to 1961. In 1961 he accepted the presidency of the new Concordia Lutheran College (one of the Synod's junior colleges), Ann Arbor, Mich., and held this position until fall 1973, when he was called to the presidency of Concordia Teachers College, River Forest, Ill., as Koehneke's successor.

As an author Zimmerman has written on theological, scientific, and educational subjects. He is the only person who has held three different college presidencies in The Lutheran Church—Missouri Synod.

Seward

Concordia Teachers College, Seward, Nebr., began in 1894 as a preparatory school whose graduates completed their work at Addison. In 1905 Seward began adding college years and in 1907 graduated its first class from the two-year college teacher education course required at that time. Seward is now a four-year college with a graduate school which grants bachelor's and master's degrees.

Seward presidents were: George Weller, 1894—1914; F. W. C. Jesse, 1914—1923; Carl F. Brommer, 1924—1941; Alfred O. Fuerbringer, 1941—1953; Paul H. Zimmerman, 1954—1961; W. Theophil Janzow, since 1963. Acting presidents served during vacancies in the presidency.

The Lutheran Cyclopedia provides brief biographical information on Weller, and Brommer. Stellhorn[34] provides some information on Weller (pp. 223, 336); Jesse (p. 338); Brommer, and Fuerbringer (p. 437). Information on Zimmerman appears under the River Forest heading.

W. Theophil Janzow

Janzow graduated from Concordia Seminary, St. Louis, Mo., in 1944, and earned a Ph.D. degree in Sociology from the University of Nebraska. From 1944 to 1958 he served as pastor in Minnesota and Southern Illinois District congregations. He was president of the latter district from 1958 to 1959. In 1959 he was called as professor by Concordia Teachers College, Seward, Nebr., and since 1963 he has served as president of this college. Janzow speaks and writes on educational matters with clarity.

St. Paul

Concordia College, St. Paul, Minnesota, besides providing pre-pastoral education, prepared students for the Addison Teachers Seminary from 1893—1908, at which time it discontinued pre-teacher education until it was again introduced at the junior colleges in 1950. In 1963 it became a four-year teacher education

college. St. Paul presidents in recent times have been William A. Poehler and Harvey A. Stegemoeller.

William A. Poehler

Poehler graduated from Concordia Seminary, St. Louis, Mo., in 1929. He served for a time as pastor in Minnesota. He earned his master's and doctorate in Education at the University of Minnesota. He believed strongly that the church should reach into the community with its educational services and wrote a history of education. From September 1946 to 1971, when he retired, he served as Concordia's president. For a short time, after his retirement, and until his death, he was acting president of Concordia College, Oakland, California.

Harvey A. Stegemoeller

After his graduation from Concordia Seminary, St. Louis, Mo., in 1953, Stegemoeller served for three years as parish pastor in Ohio, and for two years as professor at St. John's College, Winfield, Kans. He became professor at Concordia Senior College, Fort Wayne, Ind., in 1958, and president of Concordia, St. Paul, in 1971. He spent a one year's leave of absence from Concordia Senior College in Washington, D. C., as administrative assistant to Senator Vance Hartke of Indiana.

Influence of the Administrators

To describe the particular contribution of each of the above 14 teachers college administrators would lead too far afield. Each had his own talents and interests. Some excelled in theology, some in the philocophy of education, and some in administration. All were committed Christians and ardent workers. All were theologically and educationally competent. All loved their church and sought to make Christian education and the schools an integral part of the church's program, both in teaching the saints and in outreach. They were committed to Lutheran schools as part of the American education enterprise. Their commitment and dedication and their cooperation with one another helped, under God, to produce a teacher education program which is by many considered a credit to the church and the nation.

Summary of the Chapter

Chapter VI shows why The Lutheran Church—Missouri Synod felt it necessary to provide its own teachers colleges, principally because teaching in a Lutheran school is not only a profession but, above all, a ministry. This view is held to be inherent in the Synod's support of Lutheran schools and in the program of the colleges. The chapter also provides statistical information on Lutheran teacher education.

The chapter depicts the unique procedure followed in teacher placement, a procedure that "may be considered a natural culmination of the church's official involvement in, and moral and financial support of, Lutheran teacher education."

Finally, the chapter provides brief biographical sketches (or references to such sketches) on the 14 persons who have served as administrators of the three teachers colleges, each with his own talents, but all highly qualified to serve the specific needs of their times.

Footnotes

[1]Helge, Erich E., "The Teaching Ministry - a Unique Profession." Lutheran Education, February 1968, p. 279.

[2]Mueller, Arnold C., The Ministry of the Lutheran Teacher. St. Louis: Concordia Publishing House, 1964, pp. 157, 158.

[3]Kretzmann, A. R., "A Great Man Is a Great School." Lutheran Education, September 1968, pp. 14-16.

[4]"Objectives." Bulletin (annual catalog), Concordia Teachers College, River Forest, Ill., 1968-1969, pp. 10, 11.

[5]"Diploma of Vocation." St. Louis: Concordia Publishing House. The Book of Concord referred to in the Diploma of Vocation contains all the Lutheran Confessions.

[6]Stellhorn, August C., Schools of The Lutheran Church-Missouri Synod. St. Louis: Concordia Publishing House, 1963, Chapter 32, p. 423 ff.

[7]Ibid., p. 430.

[8]"Raising Minimal Requirements for Preparation of Woman Teachers." Proceedings, 44th Regular Convention, The Lutheran Church—Missouri Synod, 1959, pp. 136, 137.

[9]News note, Lutheran Education, April 1961, p. 430.

[10]Report of the Board of Parish Education, Reports and Memorials, 44th Regular Convention, The Lutheran Church—Missouri Synod, 1959, p. 234.

[11]Proceedings, "Report of Special Committee on Teacher Colloquies," 44th Regular Convention, The Lutheran Church—Missouri Synod, 1959, pp. 110-113.

[12]"Synod's Teacher Need," Report of the Board for Higher Education, Reports and Memorials, 43rd Regular Convention, The Lutheran Church—Missouri Synod, 1956, p. 104.

[13]Kramer, Wm. A., "Projection of Teacher Needs" (mimeo.), 1966, 16pp.

[14]Interview, October 18, 1973.

[15]Interview March 27, 1974.

[16]Stellhorn, August C., Op. Cit., Chapter 34, pp. 460-474.

[17]Mueller, Arnold C., Op. Cit., the entire volume. For what might be considered a summary of the author's view, see pp. 157, 158.

[18]Schmidt, Stephen A., Powerless Pedagogues. River Forest, Ill.: Lutheran Education Association, 1972, 141pp. See also "The Future Office of the Lutheran Teacher" by the same author in Lutheran Education, September-October, 1973, pp. 3-13.

[19]Convention Workbook, 49th Regular Convention, The Lutheran Church—Missouri Synod, 1971, p. 255.

[20]Schmidt, Ibid., p. 88.

[21]Ibid., Chapter V: "On Being a Woman Teacher in Missouri," pp. 94-112.

[22]Proceedings, 50th Regular Convention, The Lutheran Church—Missouri Synod, 1973, p. 190.

[23]Proceedings, 50th Regular Convention, The Lutheran Church—Missouri Synod, 1973, p. 192.

[24]"Lutheran Teacher Appreciation Day." Board of Parish Education Bulletin, February 1973, p. 17.

[25]"To Ordain Male Teachers." Convention Workbook, 50th Regular Convention, The Lutheran Church—Missouri Synod, 1973, p. 77.

[26]Mueller, Op. Cit., p. 143.

[27]Kramer, Wm. A., letter to Richard P. Jungkuntz. Letter included in Board of Parish Education "Materials and Minutes," March 1966.

[28]"The Ministry in Its Relation to the Christian Church," Report of the Commission on Theology and Church Relations, Convention Workbook, 50th Regular Convention, The Lutheran Church—Missouri Synod, 1973, p. 463.

[29]Stellhorn, Op. Cit., pp. 440, 441.

[30]Stellhorn, Op. Cit.

[31]Freitag, Alfred J., College with a Cause (history of Concordia Teachers College, River Forest, Ill.) River Forest, Ill.: Concordia Teachers College, 1964.

[32]Stellhorn, Op. Cit., photographic insert between pages 244 and 245.

[33]Freitag, Alfred J., Op Cit.: Lindemann, pp. 40, 41; Krauss, pp. 60, 61; Brohm, pp. 76, 77; Kohn, pp. 110, 111; 160, 161; Koehneke, pp. 198, 199.

[34]Stellhorn, Op. Cit.

CHAPTER VII: PRINTED RESOURCES

"The books of men have their day and grow obsolete. God's Word is like Himself, 'the same yesterday, today, and forever.'" - R. Payne Smith

"Remember . . . how from early childhood your mind has been familiar with the Holy Scriptures, which can open the mind to the salvation which comes through believing in Christ Jesus." - 2 Tim. 3:15 (Phillips)

Purpose of the Chapter

Chapter VII deals chiefly with printed materials for Lutheran schools including curriculum resources, instructional aids, and promotional materials. It relates how the Missouri Synod since its beginning has been concerned about providing schools with printed resources and explains the rationale underlying their production. While there is no attempt to list all the resources produced, reference is made to a wide variety of publications in four areas: materials for religious instruction, textbooks for the common school branches, professional books, and promotional publications.

Publications in Earlier Years

The "Good Old Days." In a day of an overabundance of instructional materials provided by myriads of publishers, with revisions or new materials coming off the presses in a steady stream, a school without printed materials is hard to imagine. Yet there were schools before printing was invented. Even today many people can remember the days when school books were small and comparatively few, and the entire school library collection barely filled a small bookcase. Films and filmstrips, tape recorders, and all the other modern paraphernalia - who had heard of them? This is not being said to extol the "good old days," but merely to contrast then and now.

An Early Position Taken by the Synod. The Missouri Synod's constitution lists eight objectives, still very similar to those adopted in 1847 when the Synod was founded. One of these objectives is: "to print, publish, purchase, sell, and otherwise disseminate Bibles, books, periodicals, literature, music, and other supplies for congregations, schools, Sunday schools, preaching stations, and institutions."[1] "Other supplies" leaves the way open for audio-visuals or any of the media considered part of today's education needs.

The Lutheran immigrants who formed the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States in 1847, now The Lutheran Church—Missouri Synod, brought some school books with them from Germany. They began publishing additional books after their arrival in the United States, though the Synod did not establish its own press until 1869. By 1878 the Missouri Synod Press was christened Concordia Publishing House, which observed its 100th anniversary in 1969. By that time it had become one of the major religious publishing houses in America. One of its principal aims and activities is still the publication of books and other printed materials for schools and other agencies of Christian education. Concordia's executives have had an understanding of school publication needs and have worked closely with the Synod's Board of Parish Education in serving these

needs. Worthy of special mention is Otto A. Dorn, who served as Concordia's assistant manager from 1941-1944 and as manager from 1944 to 1971, and who often went to great lengths in producing school publications which were attractive both in price and content; likewise Ralph L. Reinke, Concordia's president since 1971.

A former synodical Editor of School Materials briefly tells the story of Concordia's school publications during this publisher's first century.[2] Some of the major earlier publications were catechisms, Bible histories, reading and language books in English and German, Evangelisch-Lutherisches Schulblatt (later Lutheran School Journal and now Lutheran Education), the professional journal for Lutheran teachers in continuous publication since 1866, and Amerikanisch Lutherische Schul-Praxis, by J. C. W. Lindemann, published in 1879. The latter combines several educational purposes in that it contains features of a course of study, a course in educational methodology, and an educational psychology. Thus the importance of school publications received more than verbal recognition; it found an early expression in a practical publication program.

Stellhorn[3] provides detailed lists of school publications not only for the early period of the Synod's history, but until about 1960.

The Synod's Policy on Textbooks and Instructional Materials

Stellhorn reports that "from 1868 to approximately 1917 the Missouri Synod aimed to provide the textbooks for all elementary school subjects." But he also states that this goal was difficult to achieve outside the religious subjects and "several other areas." Thus in 1917 "textbooks not published by the Synod began to be recommended in addition to those of the Synod, a tendency quite evident by 1922, when the Superintendents Conference (now the Conference of Education Executives) made an elaborate recommendation of textbooks, including many not published by the Synod."[4] The problem was one of personnel and finances. As education in all schools branched out and became complicated, and as textbooks reflected these changes, it became practically impossible for a small school system and Concordia Publishing House to compete with publishers who sold textbooks in hundreds of thousands or millions of copies. This was true to an even greater extent of professional books about which the School Department Staff expressed its concern to the Board of Parish Education in March 1966, stating: "They sell in such small quantities that it is financially almost impossible to publish them without a substantial subsidy."

So the Synod, through its Board of Parish Education which is responsible for providing school publications,[5] began to confine itself to publications in religion and other areas especially sensitive to the goals of Christian education. Yet as late as 1959, the Synod, in response to a memorial by Concordia Teachers College, Seward, Nebr.,[6] resolved "that the Board of Parish Education be encouraged to apply to the Fiscal Conference (the conference responsible for approving the Synod's budget) and/or the Board of Directors for funds deemed necessary for any given project."[7] While this resolution did not result in any large-scale subsidies for textbook projects, it brought some results, among them a $5,000 subsidy for publishing a 3-volume Curriculum Guide, and a $1,000 subsidy to publish Schools of The Lutheran Church-Missouri Synod, by August C. Stellhorn. Also Concordia Publishing House found it possible to subsidize some major school publications, among them a modern 13-volume music series.

Because producing textbooks for all curriculum areas was impractical if not

impossible, the Board of Parish Education established three areas of publication priorities and, in 1959, reported these to the Synod:

"1. Materials for Religious Instruction. This has always been given first priority. One of the reasons our schools exist is to help give children a thorough training in Christian fundamentals. And since materials adequate for this purpose are seldom available elsewhere, we have concentrated in this area. . . .

"2. Texts for the Common School Branches. Two approaches are followed here. One is to produce texts that reflect a Christian viewpoint. The other is to adapt standard public school texts so that they more nearly meet our own needs. . . .

"3. Helps for Teachers, Principals, and Boards of Education. We do not have pupil texts for all curricular areas. For such areas the Board has attempted to provide special teacher's manuals and helps. In addition, the Board has also worked to supply materials treating classroom and general school administration. . . ."[8]

In keeping with this policy, the Board of Parish Education has continued to produce all materials required for religious instruction. This does not rule out the possibility that some schools may use publications from other sources for this purpose, though this would be a rare occurrence.

In the curriculum otherwise, the Board has concentrated on areas that are particularly sensitive to the Christian point of view, such as Music, the Arts, and others. Some textbooks by other publishers were adapted for use in Lutheran schools, in cooperation with the original authors and publishers. In a few cases publications may have appeared in the less sensitive areas simply because a manuscript by a competent author (or authors) became available.

Publications in the area of "helps" and professional books have included curriculum guides, an evaluation instrument, other professional books, and annual lists of recommended textbooks and professional books.

Procedure for Producing Textbooks and Other Materials

A publication project comes under consideration as a need or an opportunity for it is brought to the attention of the Board of Parish Education. The initiative for the project may come from a staff member or from an individual or a group of interested individuals in the field. A member of the Board's editorial staff then prepares a brief which includes a description of the project, an estimate of costs, and a procedure, with time schedule, for completing the project. Before actual work on the project begins, it is cleared with Concordia Publishing House to make sure that the Synod's publisher is willing and able to publish the proposed book or books if and when the authors and editors deliver an acceptable manuscript. Financial arrangements with the authors for such a manuscript are also part of the preliminary work. In short, a project is undertaken only on prior agreement of the Board of Parish Education, Concordia Publishing House, and the authors. Whether a project requires one or many authors, the procedure is similar, except that complex projects require attention to more details than simple ones.

Publication projects have frequently required more than the estimated time

for completion, this for several reasons. The Board of Parish Education and Concordia Publishing House have only in rare instances been able to engage authors full-time, and thus writing frequently became a busy author's spare time avocation rather than a full-time vocation for the duration of his writing assignment. Also the Board of Parish Education editors were frequently burdened with many responsibilities and thus unable to move a given project along as rapidly as anticipated. But this may have been merely a replay of the experience of secular writers, editors, and publishers. In spite of difficulties, the major publication needs of the schools were supplied and a number of noteworthy projects were completed in the course of years.

Doctrinal Review of Publications

Since its organization, the Missouri Synod has provided for doctrinal review of all manuscripts submitted to Concordia Publishing House for publication. During most of the Synod's history, members of the faculty of Concordia Seminary, St. Louis, Mo., served as the official reviewers. At its 1967 convention the Synod changed the review procedure for all its publications, including curriculum materials, and adopted detailed criteria and procedures for doctrinal review, which call for a supervisory Board of Doctrinal Review and the appointment of reviewers.[9]

Curriculum materials produced under the jurisdiction of the Board of Parish Education constitute a large part of the publication volume of Concordia Publishing House, and therefore many reviewers are required for these materials alone. Under the Synod's policy, reviewers are responsible chiefly for a careful evaluation of the doctrinal content of manuscripts, and they are required to provide a documented critique wherever doctrinal changes appear necessary to them. But they may also comment on literary quality, historical or scientific accuracy, and esthetic appeal of proposed publications. It is to be expected that authors, editors, and reviewers will at times differ on the quality of manuscripts or on details contained in them, but most differences are cleared up through consultation among responsible individuals. There are provisions for appeal to the Board of Doctrinal Review where it is impossible to achieve agreement between an author and/or editor and the reviewer.

By and large the review system seems to have worked satisfactorily. Disagreements have been ironed out, the parish education materials, including school curriculum materials, and the purposes of the church and its schools have been served the better because of the review.

The Training of Writers

The development of writers in the Missouri Synod has come about largely through the writers' own initiative. Some had a desire to write, wrote manuscripts in areas of their own interest and competence, and submitted them to Concordia Publishing House or the Board of Parish Education for publication. Whether these first attempts were published or not, the writers came to the attention of editors and the publisher who were in search of effective writers. Sometimes the writers were invited to try their hands at specific assignments, and through practice they developed additional competence. But there were also some organized attempts to provide training and experience for potential writers.

The first major effort toward training a group of writers was made in 1952, when an invitational seven-day writers workshop was held at Concordia Seminary, St. Louis, Mo., under the sponsorship of the Board of Parish Education. This workshop had the specialized purpose of training about 30 writers needed for producing a series of religion books for Lutheran elementary schools. A dozen staff members and consultants lectured at the workshop and guided the participants in planning their specific writing assignments. The writers produced the planned books under the editorship of Wm. A. Kramer, and the books were published between 1955 and 1957 as Units in Religion.

The much larger Mission:Life project, which included the production of materials for students and teachers in all congregational agencies of Christian education, and which will be described later in this chapter, was expedited by two-week workshops during the summers of 1969, 1970, and 1971. Materials for religious instruction in Lutheran elementary and secondary schools were included as part of this larger effort. Dr. Allan H. Jahsmann, Executive Editor of the Board of Parish Education, and Delbert O. Schulz, Curriculum Coordinator, planned these workshops in which staff editors and about 75 invited prospective writers participated. The purpose of these workshops was to prepare writers for their specific writing assignments, to develop organizing and writing competence, and to provide inspiration and encouragement for a task which, in addition to competence, required a great amount of perseverance.

A one-week workshop for persons interested in any kind of productive writing, as opposed to specialized curriculum writing, was held in 1954 in connection with the summer school at Concordia Teachers College, River Forest, Illinois. This workshop, while initiated by the Board of Parish Education, was conducted on an academic basis with regular tuition. Dr. John F. Choitz, a professor of English at the college, served as workshop director. Involved as staff members were Gerhardt Mahler, editor of the St. Louis Lutheran, Wm. A. Kramer, then assistant secretary of schools, and others with writing competence. Enrolled were about 30 pastors and teachers, some of whom developed enough interest in writing to seek an outlet in church publications.

Through individual initiative, planned training, and the involvement in actual writing projects hundreds of persons in The Lutheran Church—Missouri Synod have developed writing competence which has been placed into the service of God and the church, not only in parish education but in the writing of devotional, theological, and other printed materials.

Tools for Teaching Luther's Catechism

The Place of Luther's Catechism in Instruction

Teaching Luther's Catechism has been standard practice in preparing Lutheran children for confirmation. This catechism consisting of "six chief parts of Christian doctrine" therefore also played an important part in religion courses in Lutheran schools. Besides regular school devotions, the school included a daily religion class. In the lower grades, the instruction was mostly Bible history. In the upper grades catechism instruction predominated, and a special pre-confirmation course taught by the pastor consisted mostly of catechism instruction. When children were confirmed, they knew the basics of Old and New

Testament Bible history. They knew what the Lutheran Church believes and teaches about the six chief parts: The Ten Commandments, the Apostles' Creed, the Lord's Prayer, Holy Baptism, the Office of the Keys and Confession, and the Lord's Supper. They had memorized the text of Luther's Small Catechism, and they also had a thorough knowledge of the "exposition" of this catechism, which was contained in a larger book of questions and answers with supporting Bible references and "proof-texts."

The esteem in which Lutherans held their catechism is evident from the fact that on June 23, 1929, in connection with the Missouri Synod's convention in River Forest, Ill., that year, "a mass meeting was held in Soldiers Field at Chicago to commemorate the 400th anniversary of the two catechisms of Luther; Dr. Walter A. Maier delivered the principal address."[10] This was the Doctor Maier who was the Lutheran Hour speaker from 1930 to 1949 and who became famous the world over as a witness to the Christian faith.

Expositions of the Catechism

Luther had written two catechisms, a Large Catechism which contained somewhat extensive explanations of the fundamental Christian doctrines confessed in the Six Chief Parts, and a Small Catechism which presented these doctrines briefly in question and answer form. The Small Catechism was the one used in Lutheran schools, and an exposition (an explanation not written by Luther) used in the schools was based on the Small Catechism.

Catechism Editions

During the Synod's history various expositions of Luther's Small Catechism have been used in school and confirmation instruction. They had been similar in content and size up to the edition of 1943, though the 1943 edition of 221 pages was the largest up to that time. An Instructor's Manual as an aid to teachers and a workbook titled Learning and Living as an aid to pupils were published to accompany the 1943 edition. Both had been writen by Henry J. Boettcher. An elementary catechism titled Growing in Christ was published in 1953 to aid grading of the catechism instruction.

Catechisms up to the 1943 edition for older children and Growing in Christ (1953) for the middle grades had been prepared by committees appointed by the Synod's President. But in 1950, even before the publication of Growing in Christ, the Board of Parish Education, with synodical approval, had begun to work toward more closely graded catechisms, one for grades 3 and 4, one for grades 5 and 6, and one for grades 7 and 8. Grades 1 and 2 were to be supplied with six simple catechism readers. Obviously, while the catechism itself was held in high esteem, it was difficult to find agreement on the exact nature of the exposition. With advances in education came demands for improved and attractive instruction books, also in religion.

A committee appointed by the Board of Parish Education supervised the training of writers and the editing of the new series of graded catechisms. The committee included Harry G. Coiner, a seminary professor; Waldemar W. Affeldt, a teachers college professor; Lewis C. Niemoeller, a parish pastor; and Arnold C. Mueller and Frederick Nohl, Board of Parish Education staff members. Walter M. Wangerin, a Concordia, River Forest, professor, served this committee as chief planner and editor. Preparations for the new series of catechisms included a five-week catechism writers retreat in 1963 for the committee and 12 authors.

Concordia Publishing House financed the project. When the series was completed, an intensive effort was made throughout the Synod by means of 85 workshops to promote effective use of the books.

The new catechism series was published in 1967. Books included: Book I: This Is the Christian Faith, by Richard J. Schultz (Teachers Edition by Frederick D. Kramer, Pupil Guide by Keith A. Loomans); Book II: When God Chose Man, by Victor A. Constien (Teachers Edition by Dorothy Ressmeyer Hoyer, Pupil Guide by Elaine Eggers); Book III: And Live Under Him, by George W. Hoyer (Teachers Edition by Dean C. Kell, Pupil Guide by Henry C. Niermeier); plus the catechism readers for primary grades.

Cooperation in Intersynodical Catechism Projects

While all Lutherans use Luther's Small Catechism, the various branches of this church, for the most part, used their own translations and expositions of this book. However, there were two major instances of cooperation in catechism projects. In one case a joint committee produced a common translation of Luther's Small Catechism; in a second case a joint committee produced audio-visual aids for teaching the catechism.

The Intersynodical Translation. For some years an "Intersynodical Committee on Parish Education" had met annually to deal with some of the common problems in Lutheran parish education. Participants in this committee were staff members of the larger Lutheran bodies, principally The American Lutheran Church (and its antecedents), The Lutheran Church in America (and its antecedents), and The Lutheran Church—Missouri Synod. Any major decision of this committee had no standing in the Missouri Synod until the Synod approved the decision, but the cooperative efforts led to a better understanding among the groups and to improved parish education materials and techniques.

One of the committee's major undertakings was a new translation of Luther's Small Catechism titled The Small Catechism by Martin Luther (A Contemporary Translation). This intersynodical translation was given official standing in 1967 when the Synod authorized its Board of Parish Education to use it in its teaching materials. At the same time the Synod resolved to "Praise and thank God for this historic development of an intersynodical translation of Luther's Small Catechism in fresh and more contemporary English; and that this convention dedicate to God the faithful use of the new translation in the schools and homes of the Synod as a most fitting and continuing commemoration and extension of Luther's great work being observed in this 450th anniversary year."[11]

This resolution of the Synod had not been easy to come by. Some had misgivings about the translation and they had voiced concerns about parts of the original experimental version. This was to be expected, for Christians are justifiably concerned about the teaching of doctrine in their churches and schools. Through editing, rewriting, and refining over a period of time the translation had finally achieved the Synod's approval, and it is used in the materials for religious instruction in the Synod.

A Visualized Lutheran Catechism. The Intersynodical Translation was not the first cooperative project in catechism work among Lutherans. A committee on Visualizing Luther's Catechism was organized in April 1945, with one official representative each from the American Lutheran Church, the Evangelical Lutheran Church (now part of the American Lutheran Church), the Augustana Lutheran Church

(now part of The Lutheran Church in America), and The Lutheran Church—Missouri Synod. While there were slight changes in committee membership between inception of the work in 1945 and its completion in 1953, the committee members who did the major part of the work were Constantine E. Nestande (ELC), Arnold H. Jahr (ALC), Paul M. Lindberg (Augustana), and Wm. A. Kramer (LC-MS).

This committee produced the scripts for 23 filmstrips covering the Six Chief Parts and worked with Paul G. Kiehl, president of Church-Craft Pictures, and an artist assigned to the project by Church-Craft. The filmstrips received wide distribution and therefore were also successful financially. However, the committee thought of its success in more than financial terms. After completion of the project, they reported: "For the committee, the chief satisfactions came from their intense study of the Bible and of Luther's Small Catechism in connection with the project. 'What does the Bible say?' and 'What does Luther say?' were determinative throughout." The committee felt that its work was entirely in keeping with Martin Luther's ideas and ideals, stating: "If Martin Luther were alive today, we may assume that he would be pleased to see his Catechism in filmstrips. At least the members of the Committee . . . believe that they did exactly what Martin Luther would have done if the modern medium of film had been available to him. They point to the fact that, as an outstanding educator, Luther advocated making the instruction simple, practical, and understandable to children. They point with particular satisfaction to the further fact that the Wittenberg Edition of the Catechism, published June 13, 1529, contained 20 illustrations, one each for the Ten Commandments, the three Articles (of the Apostles' Creed), and the seven Petitions (of the Lord's Prayer). Though the filmstrips contain 35 times Luther's 20 illustrations, the committee considers this a difference in quantity, not in principle."[12]

Other Books of Instruction in Religion

Bible History

Since its beginning, the Synod provided Bible histories (books containing Old and New Testament Bible stories) for the schools. In the early days there were two books, one for lower grades (Bible History for Parochial and Sunday Schools, 1910) and one for upper grades (Comprehensive Bible History, 1918). Later there were three books: For lower grades, A Child's Garden of Bible Stories (1948); for middle grades, Elementary Bible History later retitled One Hundred Bible Stories (first published in 1925 but revised and reprinted periodically); for upper grades, Advanced Bible History (first published in 1936 but revised and reprinted periodically). Concordia Publishing House also made other Bible story books available, and some of these found their way into the schools. From time to time Concordia published professional books to facilitate the teaching of Bible history.

Units in Religion

The 1950s saw the publication of a series of 17 books which were known as the Units in Religion.

The Concordia Primary Religion Series comprised A Child's Garden of Bible

Stories, by Arthur W. Gross (1948); A Child's Garden of Song, by Theodore G. Stelzer (1949); a Teacher's Manual, by Frank H. Colba and Wm. A. Kramer (1950); and four workbooks (two published in 1950 and two in 1951).

The units for middle and upper grades, published between 1955 and 1957, consisted of five books, one for each grade from five through eight, each book with its own teacher's manual. Instead of following the separate catechism and Bible history sequences of instruction, the units in religion for the intermediate and upper grades were arranged topically and provided some catechism and some Bible history instruction under single larger headings of religious significance. These books were extensively used until the Mission:Life series appeared on the market in 1971.

Other Materials

A graded Memory Book for Lutheran Schools to accompany the instruction in catechism and Bible history was published in 1944. The regular Lutheran Hymnal (1941) and its predecessors; The Children's Hymnal (1955); and other hymn collections were extensively used in school worship and instruction.

Curriculum Guides

As early as 1914 Concordia Publishing House issued a curriculum guide for parochial schools. In 1918 the Missouri Synod's first General School Board prepared a course of study in outline, and in 1923 the Central District published its own course of study which several other districts adopted or adapted. In 1943 the Synod's Board of Parish Education sponsored the first General Course of Study for Lutheran Elementary Schools which gained wide acceptance. Wm. A. Kramer was its editor.

When changing needs and changing educational patterns called for a new publication, the Board of Parish Education, in 1958, approved plans for A Curriculum Guide for Lutheran Elementary Schools in three volumes: Volume I, Grades K - 3; Volume II, grades 4-6; Volume III, grades 7-8. These volumes were published in 1964. A Curriculum Guide was closely coordinated with two other publications: An Instrument for Evaluating Lutheran Elementary Schools, by Frederick Nohl (Concordia 1958), and Lutheran Elementary Schools in Action, by Victor C. Krause (Concordia 1963).

Frederick Nohl and Frederick A. Meyer, editors of the Guide and authors of several of its sections, stated its purpose in the Introduction:

"The curriculum guide seeks to help schools establish a distinctively Christian purpose and setting for nurturing children and youth. Although the Lutheran school deals with many subjects other than religion, it must nevertheless remain a Christian school throughout. In a Christian school the non-religious proceeds from a new motivation and thus takes on a new character. All phases of the Lutheran school program must come under the purview of God's Word and must take into account God's creative, redemptive, and sanctifying acts.

"The guide also seeks to translate Christian purpose and setting into specific curricular suggestions. Thus it serves as a basis for organizing the school's instructional program and for maintaining unity among the schools of The Lutheran Church—Missouri Synod.

"In short the curriculum guide outlines a philosophy of Christian education, details objectives based on this philosophy, and provides curricular suggestions for implementing the objectives. And it does this so that teachers in Lutheran schools may be better equipped to help the growing child realize his ultimate purpose in life - the glorification and praise of God."

Updating the Curriculum Guide, made practical by its loose-leaf format, was done in connection with "Patterns of Performance" described in an earlier chapter.

A small "Afro-American Curriculum Guide" was provided as a supplement to the larger Guide.

Mission:Life

Mission:Life was the most extensive curriculum project ever undertaken in the Missouri Synod, however, it included much more than production of materials for Lutheran elementary and secondary schools. It involved the production of a coordinated curriculum for all ages and all agencies of Christian education. The entire staff of the Board of Parish Education participated, the Editorial Staff chiefly in the production and editing of materials and the Field Services Staff chiefly in introducing the new materials to the Synod. Preliminary studies and planning began in 1964 when Delbert O. Schulz, who had been principal of Lutheran High School, Racine, Wisconsin, was appointed Curriculum Coordinator. First steps involved a study of existing curriculum materials in the Missouri Synod and in other church bodies and a study of the needs and practices in Christian education. Then followed planning for coordination, preparation of a "blue-print" for the curriculum, the training of writers, and the introduction of the new curriculum to the congregations of the Synod. In the process of introducing the new materials to the Synod, Board of Parish Education staff members and District Education Executives attended numerous meetings, conferences, and workshops throughout the Synod.

Materials were produced on a 3-year schedule. A workshop to train writers for the first year's materials, planned for introduction in 1971, was held in 1969. Similar workshops to prepare writers for work in subsequent years were held in 1970 and 1971. The second year's materials were published in 1972, the third year's in 1973. More than 70 writers were trained during these years. Workshop planning was under the direction of the Curriculum Coordinator and the Executive Editor, Allan H. Jahsmann. The latter assumed major administrative responsibility when the project had proceeded to the writing and editorial stages. Mission:Life was designed to meet four educational situations:

Sunday Morning Classes. Materials were prepared for all ages in Sunday morning classes, nursery to adult. Four courses of 13 sessions for each of three years provide learning activities on a continuous year-around basis.

Summer Classes. The materials for summer classes are arranged so that they can serve a 2-week vacation Bible school of 2 to 3 hours per day for 10 days. Or they may be used in summer camps or retreats.

Weekday-School. Planners of Mission:Life considered the weekday school essential for children who would otherwise receive no more than a Sunday school education. Materials for weekday classes are therefore planned to supplement the

Sunday school by means of 36 weekday sessions (one 2-hour or two 1-hour sessions per week). Materials are available for pre-kindergarten through grade 12. They are arranged on a quarterly basis: fall quarter, winter quarter, spring quarter.

Elementary and Secondary Schools. Materials are arranged on a quarterly basis for pre-kindergarten through grade 12: fall quarter, winter quarter, spring quarter. Learning activities and materials are designed to be used during a 36-week school year, five 1-hour sessions per week.

The Learners Packets of Mission:Life include books, art and craft materials, discussion and work sheets, and other devices considered useful to the learner. The Teachers Kits include a teachers guide and other helps for planning an entire course and the individual class sessions.

Mission:Life has been many things to many people. For the Board of Parish Education it was the greatest single curriculum project ever undertaken. Though not equally successful in all its parts, it brought the church closer to the long-standing goal of a coordinated curriculum for all ages and all agencies of Christian education. It also provided the challenge to improve the content and method of Christian education on a continuing basis. For Concordia Publishing House Mission:Life with its hundreds of individual parts provided a publishing challenge seldom if ever equalled in its long history. For the Board of Parish Education staff it called for sustained cooperation involving the best efforts of all staff members. For congregations it provided the challenge to strengthen and enlarge existing education programs and to offer new education ministries to all congregation members. One of the important purposes was to help congregations without schools develop intensive weekday programs whereby school-age children not enrolled in Lutheran schools would receive quality Christian instruction and guidance on a weekday, in addition to the guidance provided by the parents.

In addition to conferences and workshops for pastors, parochial school teachers, and other church school teachers, the church's periodicals aided in making Mission:Life known and understood. The Lutheran Witness, Advance, the Parish Education Bulletin, and Lutheran Education freely offered space for descriptive and promotional articles, many written by the Executive Editor and the Curriculum Coordinator.[13]

Promotional Materials

The Missouri Synod from the beginning published materials which it considered necessary to promote its work. In the early 1840's Dr. C. F. W. Walther promoted the ideal of a sound and Biblically based synodical organization by means of Der Lutheraner and by a widely distributed pamphlet containing a proposed constitution for the church body which was organized in 1847 and eventually became known as The Lutheran Church—Missouri Synod. Since then the Synod and its boards have produced a variety of promotional materials. Today these include pamphlets and other published items, filmstrips, posters, motion pictures - whatever is thought to serve the purpose best and is economically feasible.

Because of the wide range of educational agencies and interests under its jurisdiction, the Board of Parish Education has produced a greater variety of promotional materials than any other synodical board. Also its promotional publications serving specifically the schools are many and varied. Some of these are offered free, most of them at cost. Frequently others besides Lutherans

have found these publications useful.

Promotional materials are principally of two kinds, tracts and service bulletins.

Tracts. These are small pamphlets which state the case for the Lutheran school. In 1974 available titles included: "An Education that Counts"; "The Right Way for Your Child"; "Why My Children Attend a Lutheran School"; "The Lutheran School and My Child's Future"; "This We Believe About Lutheran Elementary Schools"; "Why Lutheran High Schools?"; "Education in a Lutheran High School"; and others.

Service Bulletins. These are pamphlets or booklets which have to do with the various aspects of school operation. About 50 publications were available to the schools in 1974. Titles included in that year were: "Early Childhood Education and the Church"; "School and District Sample Salary Schedules"; "Salary Schedule Development"; "Innovations Notebook" (loose-leaf, including "A Lutheran Strategy for Change" and descriptions of actual innovations in Lutheran schools); "Identification of Children with Learning Difficulties"; "The Lutheran Kindergarten"; "Planning a Lutheran School"; "Lutheran Schools"; "Planning an Interparish School"; "Issues in Lutheran School Financing"; "Public Aid to Church Related Schools"; "Developing a Teacher's Handbook"; "The Lutheran Elementary School Budget"; "Transportation Costs"; "Admission Policies in Lutheran Elementary Schools"; "Administration of Supplies, Textbooks, Instructional Media"; "Principals Planning Calendar"; "School Reports to the Congregation"; "Chapel Talks"; "The Lutheran Elementary School Principal"; "The Teacher and the Parish"; "So You Want a Learning Center"; "What Can Parents Do?"; "Time Line: Capsule History of Lutheran Schools"; 4 Resource Guides for Patterns of Performance: "Strengthening Morale," "Performing Quality," "Intensifying Commitment," "Developing Outside Relationships"; 4 Resource Guides in Reading and the Language Arts; "Standards and Requirements: Religion, Building, and Equipment"; "Standards and Requirements: Social Studies, Industrial and Home Arts, Leadership in Mission and Ministry"; "Lutheran High Schools"; "Lutheran High School Relationships"; "Lutheran High School Poster"; "A Guide for Evaluating Performance for Lutheran Secondary Schools"; "School Architecture"; "Planning the School Site and Building"; "Creative Environments for Christian Education."

The variety of promotional publications is further illustrated by a "School Newsletter" edited by the secretary of schools, a "Lutheran Secondary Schools Quarterly," a packet for an annual observance of "Parish Education Month," a number of publications for those who work with mentally retarded children, and others.

The available publications have varied from year to year because publications are periodically revised or replaced as the circumstances require.

Other Publications

Worship Materials. Since 1963, with one interruption, the Board of Parish Education has provided Lutheran elementary schools with outlines for weekly chapel services. The interruption occurred in 1972, when this board recommended use of resources published by the Texas District Board of Parish Education. Outlines for school chapel services, originally distributed free of charge to pastors and principals, now carry a small charge to cover the cost of publication.

Some schools draw on their own resources for chapel and, increasingly, schools develop plans for the services, including speakers, a year in advance. Articles in Lutheran Education have provided help in planning.[14] As part of the chapel services, children receive instruction and practice in Christian giving.

Among the worship resources are those for an annual children's Christmas service, and, occasionally, for other special children's services.

Concordia Music Education Series. This music series is one of the major school publications in recent times. Authors were: Leslie R. Zeddies, Victor G. Hildner, and Erhardt W. Hitzemann. Zeddies and Hildner were professors at Concordia Teachers College, River Forest, Illinois, and Hitzemann was a school classroom teacher and church director of music in Bay City, Michigan. Wm. A. Kramer served as Board of Parish Education consultant. The authors and consultant conferred also with the music faculties of the teachers colleges. Dr. Otto A. Dorn, then manager of Concordia Publishing House, was a frequent consultant in publication matters. The 13-volume series (8 pupil texts, for kindergarten through grade 8, and 5 teachers manuals) appeared on the market over a period of 10 years and was completed in 1971. A few of the earlier books have been revised as they were reprinted.

The Concordia Music Education Series, an educationally excellent achievement in content and layout, became financially feasible largely because of the personal interest on the part of Concordia Publishing House's manager and a generous subsidy by the publisher.

Art Education. The Concordia Art Education Series consisting of 4 pupil textbooks and a variety of accessories was published in 1969 under the editorship of Frederick Nohl. It had been preceded in 1966 by two professional books for teachers: Religious Arts and Crafts for Children, by Elfrieda Miller, and Children's Art and the Christian Teacher, by Edgar Boeve.

Sex Education. The year 1967 saw publication of a 6-volume Concordia Sex Education Series, prepared under the direction of the Synod's Family Life Committee, with editorial supervision by Wilbert J. Fields. While this series serves parents, professional people, and all classes of Christian education ages 5 to 18, it probably finds its most extensive use in the schools.

Spelling. A Christian Spelling Series was developed in consultation with representatives of seven Protestant school groups as an adaptation of the Laidlaw Spelling Series for Catholic Schools. It was published by Laidlaw Brothers in 1966. Authors were Ralph L. Reinke, Carol Rubow, and Al H. Senske, then professors at Concordia Teachers College, River Forest, Ill. Frederick Nohl was editor of the adaptation. The three adaptors of the Laidlaw books had in 1964 co-authored a Lutheran Education Association monograph titled "The Writing Religion Vocabulary of Lutheran Elementary School Children," which was basic to their work on the spelling series.

High School Materials. High school units in religion had been published and revised periodically, the last time by Harold W. Rast, who was editor of high school materials from 1966 to 1973. Beginning in 1971, Mission:Life included a choice of religion courses for each semester of the school year. Examples of courses are: Journey to Freedom, Dream:God Has Plans for You; Risk: The Courage to Believe; and other provocative titles. Rast served as editor of these courses

until he was appointed Executive Editor of the Board of Parish Education to succeed Allan H. Jahsmann in this position.

Programed Instruction. In 1968 the Board of Parish Education took a leap into the more or less uncharted area of programed instruction, publishing The Story of the Early Christian Church, a study of Acts, by Robert Sylwester. It was intended for students of junior high school age and up and included a Study Guide and a Teachers Edition. Apparently the field was not ready for the programed instruction technique and sales of the book were disappointing. This was the only entry into the programed instruction area, though another had been planned.

Materials for the Mentally Retarded. Preparing materials for the mentally retarded has presented difficulties because of the small market for the publications. For example, in 1972, in addition to a few residential centers for the mentally retarded, only 330 congregations maintained classes for the mentally retarded, and only 2,005 persons were enrolled in these classes. Yet, recognizing the need, the Synod has continued to provide two series of "Bible Lessons for Special Classes," a series of recordings, and a sound filmstrip for leaders titled "Christian Education of the Mentally Retarded." Frederick A. Radtke has served as editor in this area.

Professional Books. Among professional books, these deserve special mention: What's Lutheran in Education (1960), by Allan H. Jahsmann; Schools of The Lutheran Church-Missouri Synod (a history of these schools from the beginning until about 1960, published in 1963), by August C. Stellhorn; Lutheran Elementary Schools in Action (description of school purposes, programs, and activities, published in 1963), by Victor C. Krause; The Ministry of the Lutheran Teacher (1964), by Arnold C. Mueller; Lutheran Elementary Schools in the United States (history of the schools in all Lutheran bodies, originally published in 1939 and as a revised edition in 1965), by Walter H. Beck; and Today's Christian Kindergarten (revision of a 1953 book published in 1972), by Morella Mensing.

Publications for Special Occasions. By request of Synod officials or of special Synod committees, the Board of Parish Education has prepared study materials for a variety of special occasions, such as synodical anniversaries or special synod-wide offerings. These materials have helped children understand the purposes and operation of their church. An example of such material is the publication for children titled "Rejoicing in Mercy: What's There to Be Glad About?" in connection with the Synod's 125th anniversary in 1972.

Catalog of Instructional Materials. As a service to Lutheran elementary schools, Concordia Publishing House annually publishes an "Instructional Materials Guide." This is a catalog of instructional materials which, for the most part, are not Concordia publications. The catalog is planned and edited by a member of the school department staff and includes textbooks and other teaching aids for all elementary school subjects, as well as professional books for teachers. The "Guide" has usually contained a special insert featuring Concordia school publications, though these are also listed in the Concordia general catalog.

Summary

As a matter of policy, the Missouri Synod has provided instructional materials for schools, professional books for teachers, and other aids useful to Lutheran students and teachers. The Board of Parish Education, which is responsible for

parish education publications, and Concordia Publishing House, the denominational publisher, have cooperated in providing a wide variety of printed resources for students and teachers, especially in religion. At one time the School Department staff included four editors. Since the inauguration of Mission:Life, some of the editors responsible for school materials have been attached to the Editorial Division of the Board of Parish Education staff, rather than to the School Department directly. But the publication of school materials for both elementary and high schools has continued, though shortage of personnel and funds have sometimes hampered the work.

Before publication, all materials for schools, like all manuscripts considered for publication by Concordia Publishing House, have been subject to doctrinal review by reviewers specifically appointed for this purpose.

Several times, especially when writers were needed for major projects, the Board of Parish Education conducted workshops for writers which met with considerable success.

Footnotes

[1]Handbook, The Lutheran Church—Missouri Synod, 1971, p. 12.

[2]Nohl, Frederick, "A Century's Worth of Tools for Christian Education." Lutheran Education, September 1969, pp. 34-38.

[3]Stellhorn, August C., Schools of The Lutheran Church-Missouri Synod. St. Louis: Concordia Publishing House, 1963, especially pp. 71, 72, 74, 76-79, 123-127, 199-206, 323-331, 407-422, 452-456.

[4]Ibid., pp. 326, 333.

[5]Handbook, Op. cit., p. 155.

[6]"Instructional Materials." Reports and Memorials, 44th Regular Convention, The Lutheran Church—Missouri Synod, 1959, pp. 214, 215.

[7]"Providing More School Textbooks and Instructional Materials." Proceedings, 44th Regular Convention, The Lutheran Church—Missouri Synod, 1959, p. 201.

[8]Report of the Board of Parish Education. Reports and Memorials, Op. cit., 1959, pp. 242-244.

[9]"Report of Study Committee on Censorship." Convention Workbook, 47th Regular Convention, the Lutheran Church—Missouri Synod, 1967, pp. 58-60; "To Adopt New Procedures for Doctrinal Censorship." Proceedings, 1967 Convention, p. 94.

[10]Stellhorn, Op. cit., pp. 369, 370.

[11]"To Authorize Use of Intersynodical Translation of Luther's Small Catechism with Recommended Changes." Proceedings, 47th Regular Convention, The Lutheran Church—Missouri Synod, pp. 144, 145. The reference to the 450th anniversary year is to the anniversary of the Reformation, specifically the year 1517 when Martin Luther posted his Ninety-Five Theses in Wittenberg, Germany.

[12]Jahr, Arnold H., and Kramer, Wm. A., "Luther's Catechism in Filmstrips." American Lutheran, November 1953, p. 8.

[13]An example of a fairly brief but complete article is "A New Curriculum," by Delbert O. Schulz. Lutheran Education, December 1969, pp. 183-193.

[14]Examples of such articles: Schlimpert, Edgar T., "Chapel Today! Oh! I'm Glad!" December 1963, pp. 158-162; Becker, Walter, and Schmidt, Karl G., "A Year's Schedule of Children's Chapel Services," September 1959, pp. 9-14.

CHAPTER VIII: EXPANDING RELATIONSHIPS

"United we stand, divided we fall." - Motto of the State of Kentucky.

"A threefold cord is not quickly broken." - Eccl. 4:12

Purpose of the Chapter

Chapter VIII deals with educational relationships with individuals and groups in the immediate and the more remote communities. These relationships have developed from Missouri Synod consciousness that its schools are not educational islands, but part of mainstream American education.

Specific relationships treated in this chpater include cooperation in educational matters with other Lutheran groups, with church-related and other nonpublic schools, and with public schools. The chapter will detail the Synod's position on public aid to nonpublic schools and touch on the larger question of church-state relations; likewise the relationships established with officials and legislators on state and national levels. Board of Parish Education statements on public issues will also receive mention. These several relationships are understood to operate in the civic and political areas and not to involve doctrinal issues or cooperation in religious matters.

Parochial Schools for the Church - But Not Islands

Dr. Herbert C. Schaefer, Consultant on Christian Education for the Lutheran World Federation at the time, wrote: "During the eight and a half years that I served as pastor of the International Lutheran Church in Addis Ababa, I found that of those Lutherans who came to Ethiopia and took the initiative in contacting me in order to find out where the church is and how to participate in it, 87 percent were those of whom one or more members of the family had attended parochial school some time or other. . . . There may be other factors that are just as pertinent as the attendance at parochial school. However, having said this, I will still return to the point that parochial schools can and do make a difference in the attitudes and lives of people, both toward the Lord and toward His church."[1]

This letter supports the view that parochial schools, which here means Lutheran schools, serve their primary purpose. But do they stop there?

Lutheran School Admission Policies

Most Lutheran school admission policies indicate that these schools perform more than a narrow parochial service. Most congregations have patterned their policies after the policy proposed by the Synod's Board of Parish Education, which suggests enrolling children in Lutheran schools in this order when lack of room dictates priorities: children who are members of the supporting congregation(s), unchurched children of the community, children belonging to other Missouri Synod congregations, children belonging to other Lutheran (not Missouri Synod) congregations, and children belonging to non-Lutheran congregations.[2]

Thus, while the first priority in admissions has been the congregation's

children, the second of the five enrollment categories is intended for children of the unchurched community. Statistics show that this policy has its effect on enrollments. In 1973 there were 151,590 children enrolled in Lutheran elementary schools. Of these, 103,490 were members of the Missouri Synod; 9,136 came from homes with no church affiliation whatever; 5,555 from other Lutheran (not Missouri Synod) congregations; and 33,381 from other than Lutheran churches. A total of 15,030 were from minority groups.[3]

The number of children from minority groups enrolled in Lutheran schools indicates that efforts to overcome prejudice, which have included Synod resolutions, symposiums of leaders in Lutheran education, study materials and articles, have met with a measure of success.[4]

Lutheran School Community Service

Lutheran schools are not islands either of Missouri Synod members or of Lutherans generally. Many schools have reached into their communities with the message of salvation and with a quality academic program. This is the way the Missouri Synod wants it. In 1965, the Synod warned against isolation from the community and urged congregations with schools to "aggressively and increasingly make the educational program, the physical facilities, and the teaching ministry of the school available to the growing needs of the local community." Among the specific suggestions were the seeking out of "enrollment prospects from the non-Lutheran community" and welcoming "voluntary community support," making school facilities available for community use during non-school hours, and participating "openly and constructively in worthy community affairs."[5]

In harmony with this resolution, Lutheran Education pointed out the rationale and opportunities for teacher participation in community affairs. Martin F. Wessler, then associate secretary of elementary and secondary schools, showed in some detail how he felt Lutheran educators could serve the community, including the public schools.[6] A symposium in which three Lutheran educators participated pursued a similar theme.[7]

An example which illustrates a type of community service offered by Lutheran schools was reported early in 1973: "Twelve congregations in Milwaukee (Wis.) formed 'Lutherans United to Help Expand Remedial Services,' a remedial reading program that will help underachieving pupils in grades 4 and up in the community to overcome their reading deficiencies. Dr. William Kottmeyer, retired superintendent of St. Louis public schools, is the author of the materials to be used and will personally train teachers engaged in the program. It is the hope that this effort will not only help the underachiever, but also open homes in the community for the proclamation of the Gospel. District funds are making this program possible."[8]

Synod Statements Which Have Indirectly Affected School Policy

Synod school policy, while not directly determined by policy in areas other than education, is at least affected by it. In 1965 the Synod adopted "Mission Affirmations" and in 1971 "Social Ministry Affirmations" which imply a more aggressive outreach also on the part of Lutheran schools.

The Mission Affirmations

These affirmations emphasize the church's work as God's mission to the whole society, the whole world. Wessler summarized their implications for Lutheran schools.[10] He saw in the Mission Affirmations a call to the school to serve all people it can reach, to witness to the Christians in the church and the people outside the church. He called on Lutheran schools to prepare students for service to society, for adult service and adult leadership, and saw the Lutheran school as an ideal agency for equipping people for service to the whole man in all his needs.

The Social Ministry Affirmations[11]

The objectives of the Social Ministry Affirmations were "to express concern for God's creation, to identify with all human suffering, to pursue a benevolent course for social improvement, and to concentrate on functions unbelievers cannot perform." The affirmations commit the corporate church as well as the individual Christian to responsible ways of influencing "other structures and institutions such as government, business, and labor, to sensitize them to the task of improving the quality of life on every level."

The Mission Affirmations and the Social Ministry Affirmations imply an outreach that goes beyond the confines of the school or the supporting congregation. While some members of the Missouri Synod have feared that full implementation of these affirmations might lead the church into relationships that will be detrimental to the Lord's work in the long run, others have maintained that the church, in order to be truly the church, must reach out into new relationships and new areas of service, assuming the calculated risks which this involves. Against this background, encouraged by the Synod and its Board of Parish Education, also Lutheran schools have entered into wider relationships and have sought new areas of service. As reported in Chapter III, one of the study topics for the Patterns of Performance catch-up year, 1973-1974, was pointed toward fostering and improving cooperation with other education systems and with government agencies.

Reaching Out in Many Directions

Expanding relationships produced closer ties and increased cooperation with many individuals and groups engaged in church-related and public education. Expanding relationships also meant attendance of state and national education conferences in which public and nonpublic school educators and state department or United States Office of Education personnel were involved. For some Lutheran educators in Synod or district executive positions the developing relationships called for testimony before legislative committees[12] or for consultations with state department or U. S. Office of Education personnel where the interests of church-related schools were involved. At times the new relationships provided opportunity to speak out on educational issues where a Lutheran viewpoint seemed pertinent. Wherever church-state relations were involved, especially in the issue of state or federal aid to education, some Lutheran educators participated in seeking solutions best for the country and for the church. In many ways expanding relationships called for a rapid adjustment to changing times within an acceptable Christian context.

The entry of Lutheran schools into the mainstream of American education helps to underscore the fact that these schools have been and are in transition. This entry, which was begun cautiously in the late 1950s and early 1960s, has resulted in rewarding relationships and in mutual respect among those involved. Ewald Kane, Ohio district education executive, emphasized the rewarding nature of these relationships.[13]

Examples of Closer Ties

Wisconsin Synod. Cordial relationships had existed with the Wisconsin Evangelical Lutheran Synod since 1872, when this synod, the Missouri Synod, and others united for some cooperative work in the Evangelical Lutheran Synodical Conference of North America. For several years beginning in the late 1950's, Missouri Synod school department staff members Wm. A. Kramer and Frederick Nohl met annually with their counterparts in the Wisconsin Synod, Emil Trettin and Adolph F. Fehlauer. Donald A. Vetter, school counselor in the American Lutheran Church, also attended some of these meetings, which dealt with school promotion, curriculum materials, school records, and other subjects of common concern. However, when, because of doctrinal disagreements, the Wisconsin Synod withdrew from the Synodical Conference, this ended also the annual meetings of the school department staffs. The last such meeting was held in 1962.

Protestant School Conference. A Protestant School Conference, attended by representatives of eligible groups including the Missouri Synod, met for the first time in 1968 and continued for several years. Though the conferees considered the discussion of common concerns profitable, no formal organization resulted because the need for a larger conference involving all nonpublic school systems was becoming increasingly apparent. Discussions among officials representing Catholic, Protestant, and Independent schools of the issue of public aid to nonpublic schools drew representatives of all nonpublic schools closer together. These discussions led to the organization of the Council for American Private Education (CAPE), which made the Protestant School Conference unnecessary.

Protestant schools, including Lutheran schools, credit part of their success in cooperative efforts to leaders in Roman Catholic education, whose experience and more than proportionate financial contributions were invaluable, especially in the beginning stages. And yet, while Catholic schools accounted for 90 percent of the total nonpublic school enrollment, their leaders did not try to dominate CAPE or other cooperative efforts.

Council for American Private Education (CAPE). CAPE, founded in 1971, represents about 12,000 nonpublic schools in a coalition of 10 supporting organizations: Friends Council on Education, National Association of Christian Schools, National Association of Episcopal Schools, National Association of Independent Schools, National Catholic Education Association, National Society for Hebrew Day Schools, National Union of Christian Schools, United States Catholic Conference, Division of Parish Education of the American Lutheran Church, and the Board of Parish Education of The Lutheran Church—Missouri Synod.

The Council does not engage in religious work but confines itself to school interests in civic and political areas: helping nonpublic schools share professional resources, coordinating some activities in civic and legislative areas, and serving as a resource for the United States Congress, the United States Office of Education, public education agencies, and the educational committees of

business, labor, professional, and civic groups. In short, the Council seeks a united approach to educational problems which are common to the participating groups.

CAPE has been helpful also to state associations of nonpublic schools, serving them especially through information, research, statistics collection, and consultant services in government relations. Lutheran district education executives play leading roles in some state organizations. Officers of CAPE have met with White House aids, the U. S. Commissioner of Education or his deputies, the chairman of the Congressional Committee on Ways and Means, and other Congressmen. As a by-product of CAPE two public-nonpublic superintendents conferences were sponsored by the U. S. Office of Education, the most recent one held in Washington, D. C., in January 1973.

In late 1973 CAPE appointed an executive director in the person of Robert L. Lamborn. Grants from the Ford Foundation and the Danforth Foundation have provided a substantial part of CAPE funding for three years. In 1973 Cary Potter, executive director of the National Association of Independent Schools, was president of CAPE and Al H. Senske, secretary of elementary and secondary schools of The Lutheran Church—Missouri Synod, was the vice president.

Soon after CAPE was organized, 28 groups formed the National Coalition for Public Education and Religious Liberty (PEARL) to oppose CAPE efforts to gain public support for nonpublic schools.

Lutheran Education Association (LEA). Members of the Lutheran Education Association, organized in 1942 and endorsed by the Synod in 1944, are mostly Lutheran teachers, but some pastors and lay people likewise hold membership. Association activities center largely around research, publications, and conventions in the interest of parish education. LEA yearbooks deal with important issues in Lutheran education. Individual Board of Parish Education staff members hold membership in the association, and representatives of this staff attend conventions and are active in other phases of the work, including representation at board meetings. Arthur L. Miller, former executive secretary of the Board of Parish Education, while still a Lutheran school principal, served a term as president of the association and also edited several of the association's yearbooks.

The Board of Parish Education staff has worked in close cooperation with the LEA's departments: Lutheran Elementary School Principals, Early Childhood Education, Classroom Teachers, and Pastors and Directors of Christian Education.

Other Groups. The Board of Parish Education maintains membership in the Roundtable of National Organizations for Better Schools, which has devoted its efforts to a study of national problems in education, including the possibilities of shared time and released time arrangements. Staff members hold membership in the chief national education associations like the American Association of School Administrators, the National Education Association, and associations devoted to improvement of the curriculum, early childhood education, and other phases of education about which American schools are concerned. The executive secretary or other staff members participate in the White House Conference on Education of Children and Youth.

Benefits of Wider Contacts. Substantial benefits have come to Lutheran schools through the wider acquaintance of staff members with state and national educators in public and nonpublic schools. These contacts have enabled Lutheran

schools to profit from the research and experience of educators in all school systems, and they have provided opportunities for Lutheran educators to make their own unique contributions to American education.

Frequently Missouri Synod staff representatives have been invited to participate in meetings or studies that would otherwise have been closed to them, for example, the evaluation of National Assessment of education programs sponsored by the United States Office of Education; meetings sponsored by the National Council of Churches to explore productive ways of cooperation between the churches and public schools, including the issues involved in shared time and released time arrangements; meetings with representatives of the University Council for Educational Administration out of which developed the Principals Inservice Training (PIT) program in 1965 and 1966 (described in Chapter III); the Conference on Freedom and Control in Education sponsored at the University of Chicago, where fundamental issues affecting nonpublic schools were discussed by national leaders; and others. Staff time thus invested by Lutheran and other nonpublic schools systems has brought both tangible and intangible benefits to these schools, and it has helped many people to understand and respect the efforts of nonpublic schools.

The problems and needs of nonpublic schools received widespread attention in hundreds of articles in the church press, in the public press, and in education journals. Foremost in the news was the large Roman Catholic school system, but other nonpublic schools, church related or secular, also received their share of attention. Articles dealt with the history of these schools, their probable future, public financial aid to nonpublic schools, the requirements placed on nonpublic schools by the states, and, in general, their role in American education. Examples of the wide range of articles published especially during the decade of the 1960's would be easy to find in any major publication with an interest in education, including the daily newspapers. These few examples show the variety: "On the Role of Nonpublic Schools,"[14]; "Nonpublic Schools:What Must They Teach?"[15] "Protestant Schools in America"[16]; "Church-Related Elementary and Secondary Schools in Continental United States"[17]; "The Place of the Parochial School in Our Culture."[18] However, the major publication was the Kraushaar volume mentioned repeatedly in this book.[19]

Relationship to the Public Schools

Lutheran schools, as other church-related schools, antedated the public schools. When public schools became available for large numbers of children, and eventually for all, supporters of church-related schools including Lutheran schools re-examined their reasons for maintaining separate school systems. For example, in 1870 and 1871, at two consecutive conventions, the Missouri Synod's Western District discussed an essay by Rev. H. Fick on "The Proper Relationship of an Evangelical Lutheran Christian to the Public School System." Points made in the discussion included:

1. "The home, the church, and the state are institutions of God. The state, here used in the sense of civil government, deals only with temporal things. . . . It is the duty of the home and the church to look after the general elementary and religious education of the children. . . .

2. "Since parents and churches often cannot or will not educate their own children, the establishment and maintenance of a public school system by the

state becomes a civic necessity. . . .

3. "Lutheran Christians are . . . obligated to pay the taxes willingly which the state imposes upon them in behalf of the public schools. But more. They should be concerned about the welfare of these schools."[20]

In 1959 the Synod adopted a statement titled "Church Schools and Public Schools," which states in part:

"Both the state and the church are concerned about the education of children and youth. The state requires that children and youth be educated for civic, social, and vocational responsibilities. The Christian church has the responsibility of teaching children and youth to become disciples of Jesus Christ.

"The effort of the state in public education is a community effort and therefore the responsibility of every citizen. . . . The Synod continues to encourage its members to interest themselves in the welfare of the public schools through personal participation on school boards and committees and financial support of the schools. . . .

"The Synod emphasizes that the development of Lutheran elementary and high schools is not to be misinterpreted as a criticism of the public school, disinterest in the public school, or unwillingness to support the public school. Lutheran schools are not in competition with the public schools, they are established to provide a specifically Christian education, which the public school cannot supply."[21]

In 1962 the Board of Parish Education, in its report to the Synod, listed four reasons for supporting the public schools:

"a) the welfare of the nation, which demands an educated citizenry;

"b) the fact that two thirds of our children of elementary school age and 90 percent of our children of high school age attend the public schools;

"c) the give-and-take between different school systems which results in mutual stimulation toward improving education;

"d) the necessary Christian concern for fellowmen, even though their ideals differ from ours."[22]

Against this background, many Lutheran teachers and administrators have cooperated with the public schools in their communities - in school programs, athletics, and education conferences. The mutual acquaintance and respect thus generated has been helpful to both sides.

Where Lutheran educators have failed to maintain productive relationships with their public school counterparts, the reason may have been fear of the neighboring giant represented by the public school, or a lack of understanding of the benefits derived from closer acquaintance and cooperation. Public school educators likewise may have feared the Lutheran school as a competitor, or they may have failed to realize that their smaller neighbor's efforts in Christian education have helped to rear staunch citizens who make for a stronger community and nation. As the values of cooperation and supporting relationships among different school systems become better understood, the education of all citizens

can be expected to benefit. The Elementary and Secondary Education Act of 1965, which provides some aid to nonpublic schools, has perhaps done more than any other single development to increase cooperation between public, Lutheran, and other schools.

How far the understanding between different school systems has proceeded in some areas is illustrated by a news item from Michigan, where, in 1971, the Utica Community Public Schools named a new school after Winfried M. Graebner, the Lutheran elementary school principal.[23]

Board of Parish Education Statements on Public Issues

Statement on the Dirksen Prayer Amendment

In the mid 1960s, Senator Everett M. Dirksen of Illinois sponsored an amendment to the United States Consitution popularly called "The Dirksen Prayer Amendment," which read: "Nothing contained in this constitution shall prohibit the authority administering any school, school system, educational institution, or other public building supported in whole or in part through the expenditure of public funds from providing for, or permitting, the voluntary participation by students or others in prayer. Nothing contained in this article shall authorize any such authority to prescribe the form or content of any prayer."

On July 29, 1966, the Missouri Synod's Board of Parish Education approved a position statement regarding this amendment and released it through the Synod's director of public relations on August 8 following. The statement called the encouragement of prayer "a laudable objective" but opposed the amendment because "the public school . . . does not seem to provide appropriate circumstances for joint prayer." The statement termed "any group situation prayer without imposed form or content impossible" and held "that the Dirksen Amendment fails to recognize fully the religious pluralism of the American scene."

The board in its statement suggested ways in which the public school could legally recognize the value of prayer and religion. In could provide "a time for meditation and prayer where each in his own words and in his way prays privately." It could "take a positive attitude toward religion and toward moral and spiritual values . . . teach about religion and point to the large role that religion plays in the lives of many people . . . point to the influence that religion has exerted on individuals and on society in general . . . study religious art, religious music, and religious literature . . . show respect for all religious faiths and respect the rights of those who are irreligious to hold their opinions."

The statement emphasized that "home and church have the responsibility for a religious education which seeks commitment and provides time for prayer or devotional exercises."

Position Statement on Religion in the Public School

On March 19, 1968, the Board of Parish Education, through the Missouri Synod's director of public relations, released "A Position Statement on Religion in the Public School." According to this statement, the "Christian church proclaims the

good news of God's grace and teaches the fundamentals of the Christian faith," and "the church cannot delegate its educational task to the public school." However, the public school "can teach about religion as an important ingredient of culture" and "inculcate moral values and standards which for most people draw their sanctions from religion."

The statement suggests that public school officials and church leaders seek an agreement on policy which would include: agreement to teach about religion in the public school; seeking "friendly cooperation between public schools, church leaders, and church-related schools"; plans for released time classes and dual enrollment projects "within legal limitations"; "scheduling of after-school activities to avoid, or at least to minimize, conflict with church-related programs outside of regular school hours."

Suggestions for teaching about religion were similar to those in the statement on the Dirksen Prayer Amendment and ruled out teaching of "general or denominational religious doctrine for commitment" and "religious worship," while holding "moments for silent prayer" acceptable.

Church-State Relations

The Missouri Synod and Church—State Relations

The Missouri Synod has maintained a position of respect for all constituted authority. In this it has followed Martin Luther, whose understanding of the Fourth Commandment[24] included respect and obedience not only to parents but also to the state, meaning civil government. But the Synod and its districts have also on occasion been quite effective in their protests when the state overstepped its authority.

Early Protest Actions

In 1888 "The Committee of One Hundred," organized in Boston, initiated legislation unfavorable to parochial schools. This was followed by similar action elsewhere: in 1889 in Illinois, the Edwards Law, and in Wisconsin, the Bennett Law; in 1894, the New York Compulsory Education Act.

Lutheran reaction to unfavorable legislation of the 1880's was prompt and determined. Support of public schools and willingness to pay taxes for their support, and even Lutheran opposition to state support for private schools, were freely affirmed. But the Lutherans were insistent on their right to maintain their own schools. The Wisconsin Synod condemned the Bennett Law as "tyrannical and unjust" and stated: "We are indeed resolved, if necessary, to give emphasis to our desires by recourse to the courts or to the ballot-box."[25] The Wisconsin District of the Missouri Synod also stated its determination to take its case to the courts and the ballot-box.[26]

At its convention in 1890, before repeal of the Bennett and Edwards Laws, The Lutheran Church—Missouri Synod appointed a committee of prominent men to act, resolved to solicit contributions to aid districts in their legal battles, and urged its members to get involved in the nomination and election of candidates for public office who were worthy of support.[27]

The protests of Lutherans and others were successful. The Wisconsin Legislature repealed the Bennett Law in 1891, and the Illinois Edwards Law was repealed in 1893. In both Wisconsin and Illinois the Democratic Party, which had made the more acceptable promises on repeal of the obnoxious laws, was swept into power and kept its promises. The Illinois District school committee had officially endorsed the position of the Democratic Party, which was likely a "first" in Missouri Synod political action.

Later Action

In 1923 Lutherans in Nebraska, Iowa, and Ohio appealed the Nebraska anti-German law (Meyer v. Nebraska) to the United States Supreme Court and gained a favorable ruling. Beginning in 1922 Catholics and Lutherans opposed an Oregon law which prohibited the education of children from 6 to 18 years of age in any but the public schools. The United States Supreme Court ruled in favor of parochial schools in 1925.

During World War I the Department of Education of the province of Alberta had closed all parochial schools except Roman Catholic schools. St. Matthew Lutheran congregation in Stony Plain threatened to leave and settle in Mexico and sent a committee there to investigate possibilities. The Synod had recently opened a college in Edmonton, and in 1923 the Synod's Board of Directors refused to authorize any expansion until Alberta lifted the suspension of Lutheran schools. Then the Department of Education permitted the Stony Plain Lutheran school to reopen.[28]

More recent action included cooperation on the part of California Lutherans with a statewide organization "Protestants United Against Taxing Schools," which, with help from other citizens of the state, successfully opposed a constitutional amendment to tax private schools. The Synod's Board of Directors granted a token appropriation to aid Californians in their effort.[29]

In 1968, by request of the Board of Parish Education and the Synod's Board of Directors, James Brown, the Synod's legal counselor, prepared an amicus curiae brief in support of the New York free textbook law which had been appealed to the U. S. Supreme Court, and which the Court upheld. In December 1973 the Synod joined in an amicus brief with Parents Rights, Inc., in the case of Wheeler V. Berrera to challenge discriminatory application of the Elementary and Secondary Education Act in some states.

Committee on Church and State

The Board of Parish Education appointed a Committee on Church and State in 1955 with Arthur L. Miller, executive secretary, serving as chairman. This committee concerned itself chiefly with underlying principles of church-state relationships and developed a volume titled Church and State Under God,[30] in which the writers and the editor examined and articulated critical areas from Biblical, confessional, and historical perspectives. Copies of the book were presented to the President and the Vice President of the United States; to members of the House Committee on Education and Labor and the Senate Committee on Education; to members of the Department of Health, Education, and Welfare; and members of the United States Supreme Court. In some states district boards of education presented copies to the Governors and the Superintendents of Public Instruction.

In 1965 a new committee was appointed with Wm. A. Kramer as chairman until his retirement in 1970. Then Al H. Senske, Kramer's successor as secretary of schools, chaired the committee. The work of this second committee was largely in the area of current problems - religion in the public school, dual enrollment, and public aid to church-related schools. Eventually most of its work centered about public aid. For example, a program published in November 1970[31] for a spring 1971 meeting listed these topics: "The Lutheran Church-Missouri Synod and Government Aid," "U. S. Supreme Court Cases and Their Significance for Public Aid to Church-Related Schools," "What Federal Aid is Available? How Do We Get It? Whom Do We See?" "Report on President Nixon's Panel on Nonpublic Schools," "How to Organize a State for Aid Legislation," and "Examination of Bills, Their Approaches, and Their Safeguards."

In March 1973 the committee was dissolved. In a final report to the committee dated March 20, 1973, Dr. Senske, the committee chairman, summarized the reasons for discontinuation of the committee: (1) Issues now were mostly ongoing and often needed attention immediately; (2) Budget difficulties made it difficult to convene a committee scattered over a large geographical area frequently enough to give attention to ongoing problems (3) Limited budget funds were available to enable the secretary of schools to enlist the services of consultants at crucial times.

Thus a once useful committee became a casualty of changing times, underlining the theme of Lutheran schools in transition.

Public Aid to Church-Related Schools

Development of a Position on Public Aid

The Missouri Synod developed an official position on public aid to church-related schools over a period of some 20 years. Factors which contributed to its development were a growing participation in civic affairs, a growing demand for federal aid to public schools supported by all taxpayers, the financial pressure on all schools including church-related schools, cooperation with educators in other nonpublic school systems, a strong desire for fairness in the distribution of public funds, and the conviction that there were no theological barriers to such aid. The position was the result of serious study and consultation.

The Synod's present position that public aid for church-related schools is fair and just is held to be "in harmony with that of the founding fathers, who did not intend to separate education into strictly religious and secular categories as many do today, but who envisioned a society in which church and state could meet in the interest of the common good. Compare the Northwest Ordinance which states: 'Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged'; or Governor Samuel Adams of Massachusetts who in 1974 urged 'such modes of education as tend to inculcate in the minds of youth the feelings and habits of piety, religion, and morality.'"[32]

The 1944 Statement on State Aid

In 1944 the Synod adopted a policy statement titled "State Support of Church Schools" which distinguished between a school's social service program (library

service, school lunches, health services, transportation, and perhaps others) and the teaching program (the area of curriculum and teaching). At this time the convention saw aid only for the social service program, stating its position thus:

"The social service program should in equity be available to all children of school age irrespective of their school association, just as in the case of public library service. . . . Rendering this service does not promote the religious tenets of the church. . . . All conditions germane to the program can be observed without sacrifice of sovereignty on the part of the state or sacrifice of principle on the part of the church. Hence the church can accept this program as it is offered and may even be within its rights in demanding it."[33]

The 1944 position on state aid was reaffirmed by the Synod at its 1947, 1950, and 1953 conventions, indicating that the position when first approved was tentative. However, in 1953 the Synod resolved to reaffirm its previous position until new developments called for a reappraisal.

The 1962 Statement on Federal Aid

In 1961, the Board of Parish Education issued a statement on "Federal Aid to Church Schools" which was adopted by the Synod in 1962.[34] In essence this statement applied the 1944 position on state aid to the federal level, again distinguishing between social services and the teaching program.

The 1962 statement was quite specific in that it favored aid for social service programs but opposed aid for teachers' salaries, buildings, equipment, and textbooks; loans to church-related schools; and tax credits for the full cost of tuition in nonpublic schools. The wording for the full cost of tuition is significant in that the Synod later supported tax credits for part of the school cost. The statement also favored the inclusion of tuition paid to nonpublic schools under contributions deductible in federal and state income tax returns.

The statement envisioned a measure of federal control over schools that receive federal money, a control which "would be affected by the amount of federal aid, by the permanency of federal support, and by the purposes for which the funds are provided." While the church, as a result of aid, would become obligated to the federal government, it could not "in good conscience submit its teaching program to a secular authority."

Studies Which Led to Subsequent Statements (1965 and 1969)

Studies of the feasibility of public aid to church-related schools continued. One of the early proponents of federal and state aid to these schools was John L. Strietelmeier, a Valparaiso University professor and for a time a member of the Synod's Board of Parish Education. He maintained that the question of public aid was largely a question of economics. He held that all enterprises that depend on voluntary contributions, including church-related schools, are in for difficult times because of the "growing percentage of economically non-productive people in our population" (the old who no longer earn and the young who do not yet earn); also because of the growing power in the federal government and the mounting costs of national defense. He expressed himself in favor of asserting "our rightful claim to public assistance" in the maintenance of Lutheran schools. Strietelmeier was aware of possible government controls but asserted that "we are mistaken if we suppose that our schools operate today without any important government controls."[35]

Others spoke and wrote in the church press on various aspects of the aid question. Prominent among these was Arthur L. Miller, executive secretary of the Board of Parish Education.[36] To crystallize its views, the Board of Parish Education, on January 3 and 4, 1965, met with a number of informed consultants for a thorough discussion of public aid, specifically federal aid, to church-related schools. Present at this meeting were, besides board members and staff representatives, John F. Choitz, John S. Damm, Thomas Langevin, David W. Friedrichs, and Arnold C. Mueller, the latter a retired staff member. This gathering gave impetus to a resolution on federal aid at the 1965 Synod convention,[37] which approved such aid under circumstances not inimical to the church.

The Synod's Policy as Formulated in 1965 and 1969

The crystallization of the Synod's official policy on public aid to church-related schools came in a 1965 resolution. A 1969 resolution may be considered a natural extension of the 1965 policy. The secretary of schools summarized the action of these two conventions and the implementation of the action thus:

"At its Detroit convention in 1965, before passage of the Elementary and Secondary Education Act, the Synod dealt specifically with federal aid, stating that 'federal aid offered to all children attending public, private, and parochial schools would undergird for parents the free exercise of religion and make possible parental choice in the education of their children.' The convention resolved 'that federal aid for children attending nonpublic schools, as authorized by the Congress and defined by the courts, be deemed acceptable so long as it does not interfere with the distinctive purposes for which such schools are maintained.'

"In 1969, at its Denver convention, the Synod dealt with the whole range of government aid and encouraged synodical, district, and congregational boards of education to 'actively promote and, where possible, help to shape legislation which is acceptable in terms of the Detroit resolution.' At the same time it encouraged these boards to concern themselves with the needs of all schools, public and nonpublic, particularly also in the interest of educationally deprived children. The concern expressed here for the welfare of the public schools and for educationally deprived children is noteworthy.

"Since 1965, and more so since 1969, the Secretary of Schools and an increasing number of District Superintendents of Education have promoted government aid through dissemination of information, through testimony before legislative committees, and through cooperation with other nonpublic school groups interested in obtaining such aid. They have in some cases helped to shape legislation or guidelines for administering aid. They have accepted responsibility for making their views known on proposals for revision of restrictive clauses in state constitutions."[38]

The 1965 resolution did not come easy, for there were differences of opinion among members of the Missouri Synod on its advisability. The resolution was adopted by a vote of 291 to 252. A move for reconsideration failed. An attempt in 1967 to rescind the 1965 resolution failed to receive any substantial support.[39] Thus the position adopted in 1965 has received continuing and increasing support.

When the Synod's Board of Public Relations asked to what extent the 1965 and 1969 policy statements on public aid to church-related schools represented a

change from the 1944 policy, the Board of Parish Education replied: "The Synod has approved statements right along that aid to children for auxiliary services or 'social welfare services' is acceptable. The Elementary and Secondary Education Act of 1965 emphasizes that the aid is to children and not to schools. However, the definition of auxiliary services has been considerably expanded in that some benefits go for remedial reading which is a curriculum area, for counseling, and other purposes. . . .

"The Board of Parish Education . . . , by resolution, expressed its opinion that the Synod has not changed its basic policy on aid under the Child Benefit Theory (the theory that aid to children, but not to schools, is acceptable). It has, however, expanded its concept to include other special services in addition to purely social welfare services. The principle that the local parish is responsible for the final decision has also not changed."[40]

Limitations and Safeguards

In its 1965 resolution the Synod had declared federal aid, for that matter any public aid, to church-related schools acceptable "so long as it does not interfere with the distinctive purposes for which such schools are maintained." In trying to define what this means the secretary of schools wrote: "Few church leaders see any theological barriers to public aid, that is, they see no biblical evidence for or against it. But they have three major concerns: (a) the terms under which aid is provided; (b) the controls that may be imposed on church-related schools; (c) the internal problem of maintaining support for their schools. In each of these, calculated risks are involved."

The Terms. The secretary of schools called the permeation issue a "knotty one." This is the issue of whether or not a church-related school may still refer to God or use religious motivation in the socalled secular subjects for which aid is provided. He saw a distinction between "secular purpose" (a term used in court opinions to indicate the state's purpose of rearing competent and useful citizens) and "secular instruction" (state required instruction). His interpretation was: "Schools should be permitted to serve the state's 'secular purpose' within their own orientation as long as support does not go for direct religious instruction, worship, or preparation of students for church membership. Appeal to religious motivation in an English course, for example, is not establishment of a religion. It falls more into the category of 'teaching about religion,' which is permissible. A school must preserve its integrity and prerogative to be itself and to serve its own purposes within the larger concept of serving the public purpose of state and community."

Controls. On control the secretary of schools envisioned acceptable controls to include adherence to civil rights requirements; accounting for funds, materials, and services received; observance of attendance laws, length of school day and school year; requirements for teacher certification; and adherence to health and safety standards. He held that most of these were in effect even without federal aid. However, these rights, he said, church-related schools could not surrender: to employ teachers of their own choice; to maintain admission policies which grant priority to children of church members (within civil rights compliance); and to maintain their religious orientation. To surrender any of these, he maintained, would be to "make their schools public schools in fact if not in name."

Willing Support. On the internal problem of maintaining willing support, the secretary of schools stated that willing and generous support of church-

related schools must be maintained if these schools are not to lose their purpose and their right to exist.[41]

In the entire matter of seeking aid to church-related schools, according to the secretary of schools, it is "important for Christians to assess their faith, to calculate the risks involved in accepting public aid for their schools, and to act as well-informed consciences and loving concern for fellow Christians and fellow citizens lead them. Their concern embraces the welfare of all schools, public and nonpublic. At the same time it is critically important for them to show their commitment to their own schools by vigorous personal and financial support."[42]

Benefits of Public Aid

The financial benefits in the social service area were substantial in some cases, though in all cases a minor fraction of school costs. The dollar figure was higher in states like Ohio, Pennsylvania, and others that allocated funds for the instructional program in parochial schools until the courts declared such legislation unconstitutional. Textbook loan programs provided substantial benefits in New York and six or seven other states.

Approximate figures on federal aid to students in Lutheran schools have been compiled for most of the years when such aid was available. The secretary of schools reported for the school year 1966—1967 that "the pupils in 100 plus Lutheran schools benefited to the extent of roughly $100,000 under Title I (which provides for certain benefits for educationally deprived children enrolled in private schools) of the Elementary and Secondary Education Act. . . . and the pupils in 600 plus schools to the extent of some $200,000 under Title II."[43] Title II provides benefits for library services. Seven years later, for the school year 1973—1974, benefits amounted to $212,298 in federal aid, $1,410,985 in state aid, and $190,240 in other aid and grants for a total of $1,813,523. This compared with total school costs of $61,579,196.[44] Thus all public aid to students in Lutheran schools amounted to a fraction less than 3 percent of school costs.

In terms of the outreach on the part of Lutheran educators into the near and remote civic and educational communities, the benefits have been far-reaching. In spite of many disillusionments, cooperation among schools and government agencies have resulted in an awareness of interdependence of all American education and in greater participation for the common good. As have others, so Lutheran schools and their teachers and administrators have benefited as a result of the Synod's policy on public aid and their participation in other areas of public concern.

The Present and Future of Public Aid

A summary released by the National Catholic Education Association on February 1, 1973 indicated that 18 states provided no aid to nonpublic schools. Six states had passed parental grant legislation, all of which had either been declared unconstitutional or was being challenged in the courts. Nine states had various types of dual enrollment programs. Six states had passed income tax credit laws, all of which were in litigation at the time of the report, and soon after all were declared unconstitutional by the U. S. Supreme Court, except that Minnesota still retained its tax credit plan. In the form of auxiliary services, 24 states and the District of Columbia provided some manner of transportation for students

in nonpublic schools; 14 states had authorized loans of textbooks or other instructional materials; 15 states provided various health services; 6 states provided driver education for students in nonpublic schools on public school premises; a few states offered such other benefits as vocational education, services to the handicapped, reimbursement for testing programs, use of a public school central purchasing agency, or participation in the public school teachers retirement program.

For the supporters of public aid to nonpublic schools, the year 1973 brought some disheartening reverses. Tax credits (a maximum federal income tax credit of $200.00 per student) had seemed a promising prospect. There was strong support for it in Congress; the President of the United States and his panel on Nonpublic Education favored it; also the chairman of the powerful Congressional Committee on Ways and Means. The House Subcommittee on Education listened carefully and sympathetically to testifying representatives of nonpublic schools, including the Missouri Synod's Al H. Senske.

Support among the citizens of the United States also seemed to be growing. A CREDIT coalition (Citizens Relief for Education by Income Tax) was organized with Missouri Synod and other nonpublic school supporters comprising the membership. This coalition had engaged Ivan E. Zylstra of the National Union of Christian Schools as executive director. Prominent officials of nonpublic schools served on the coalition's board of directors and pursued an agressive policy of information and promotion. Early in 1973 the CREDIT coalition issued a Tax Credit Handbook[45] which was a complete resource on the subject and which was widely distributed. On principle, nonpublic school administrators may have favored a voucher plan (a voucher of a specified value for all children redeemable at the school of their choice), but for this the constitutional barriers seemed too formidable. Tax credit seemed to offer the best hope for substantial federal aid to nonpublic schools. Zylstra freely predicted, "We move ahead with full confidence that victory shall be ours in 1973."[46] Senske wrote: "A federal tax credit bill will probably be passed by the Congress and declared constitutional by the United States Supreme Court in late 1973 or early 1974."[47]

True, the usual coalition which opposed any public aid to church-related schools (Americans United for Church and State, American Civil Liberties Union, American Jewish Congress, the National Education Association, and others) opposed also tax credits, but this effort seemed to be different because of the solid support of many powerful legislators and others.

Then the United States Supreme Court dropped a bombshell the sounds of which were still reverberating at the end of 1973. On June 25, 1973, the Court handed down a decision declaring a New York tax credit law unconstitutional, and specifically in violation of the Establishment Clause of the First Amendment of the United States Constitution. New York law had established three financial aid programs for nonpublic elementary and secondary schools: (1) direct money grants for maintenance of repair and equipment of schools with a high concentration of children from low-income parents; (2) a tuition reimbursement plan for poor parents of children in nonpublic schools, poor meaning an income of less than $5,000 per year; (3) tax relief in specified amounts for parents unable to qualify for tuition reimbursement. The Court declared all three New York laws, as well as a Pennsylvania tuition reimbursement law, unconstitutional. The Court's decision is commonly referred to as the Nyquist decision, Ewald B. Nyquist, New York State Commissioner of Education, having been named in the suit.

The opponents of public aid to church-related schools hailed the Court's decision, but proponents of such aid were dismayed. John Vander Ark, Educational Director, National Union of Christian Schools, wrote an editorial and titled it "Black Monday."[48] Virgil C. Blum, S. J., Chairman of the Board, Citizens for Educational Freedom, called the decision "judicial tyranny."[49] Eugene W. Linse, Jr., a Missouri Synod Lutheran and President of Citizens for Education Freedom, said, "No time for crepe, black flags, despair. . . . Let us build a persuasive majority."[50] Al H. Senske, secretary of schools, The Lutheran Church—Missouri Synod, was also disappointed but said to give up would be "an incorrect response."[51] All these, and others, said or implied in one way or another what Eugene Linse said in his editorial: "Let us build a persuasive majority."

At the end of 1973 it looked as if substantial aid to nonpublic schools would not materialize in the near future. Most state and federal aid may remain in the "social services" area. However, many nonpublic school supporters and large segments of the public were much better informed on the issues than they had been. The time when a "persuasive majority" will be built may still come. Congress may still pass federal Income Tax legislation which will provide for tax credits, and the Supreme Court may at a future date reverse itself as it has on other issues when its political and social philosophy changed. But at the end of 1973 the future of public aid to nonpublic schools was uncertain at best.

Summary

If Missouri Synod schools ever were educational islands as some have said, this was not true in the 1950s and the 1960s. These schools have become part of mainstream American education. As a result, Lutheran educators, with Synod approval, have entered into working relationships with nonpublic and public school educators in the interest of a good education for all children. The Synod encouraged community service, cooperation with public schools, and public aid to nonpublic schools. Part of this development was due to statements by the Synod in its "Mission Affirmations" and "Social Ministry Affirmations." Part of it was due to intensive studies of church-state relations, federal action in voting aid to schools, and the financial needs of Lutheran and other nonpublic schools.

In 1965 the Synod went on record in favor of federal aid to nonpublic schools, provided such aid is surrounded with the necessary safeguards to insure the integrity of Lutheran and other nonpublic schools. In 1969 the Synod instructed education executives on all levels to seek constitutional aid with attention to safeguards. This brought synodical executives into cooperation with others who have the same aims, and into the promotion and defense of legislation which is acceptable in terms of Synod policy. The financial benefits of this action were comparatively small, but cooperation of Synod educators with other school systems and with government agencies have increasingly resulted in an awareness of the interdependence of all American education and in cooperation for the common good.

Footnotes

[1]Letter from Dr. Schaefer, postmarked in Beirut, Lebanon, dated November 17, 1966.

[2]"Admission Policies in Lutheran Elementary Schools." Board of Parish Education Bulletin No. 120.

[3]Lutheran School Statistics, 1973. St. Louis: Board of Parish Education, The Lutheran Church—Missouri Synod, Table 09.

[4]Examples of efforts that show concern for minority groups: Synod statements and resolutions on race relations - Proceedings, 1956, pp. 756-759; 1959, pp. 315-317; 1962, p. 139; 1965, pp. 154, 170, 171; 1967, pp. 123, 124; 1969, pp. 140, 151, 152; 1971, p. 198; 1973, p. 206; and other convention reports and resolutions. Also: "The Problem of Integration in Lutheran Schools" (report on a symposium of district leaders), Parish Education Bulletin, January 1960, 7ff.; Nohl, Frederick, "Race Relations and Its Implications for Missouri Synod Curricula," Parish Education Bulletin, December 1964, 1ff.; Collins, Robert H., "Theology, Faith, Prejudice," Lutheran Education, November 1971, 125ff.; Gaulke, Earl H., "Yes, Virginia, There Is Lutheran Prejudice," Lutheran Education, October 1971, 74ff.

[5]Proceedings, 46th Regular Convention, The Lutheran Church—Missouri Synod, 1965, p. 159.

[6]Wessler, Martin F., "Community Romance." Lutheran Education, November 1967, pp. 114-121.

[7]Koss, J. Arthur, Markworth, Kenneth F., and Kniep, Willard H., "The Teacher in the Community." Ibid., October 1967, pp. 92-99.

[8]News item in Parish Education Bulletin, February 1973, p. 27.

[9]Proceedings, 46th Regular Convention, The Lutheran Church—Missouri Synod, 1965, pp. 79-81.

[10]Wessler, Martin F., "Mission in Motion." St. Louis: Concordia Publishing House, n.d., 12pp.

[11]Proceedings, 49th Regular Convention, The Lutheran Church—Missouri Synod, 1971, pp. 191, 192.

[12]For example: Dr. Al H. Senske, Secretary of Elementary and Secondary Schools, testified in 1972 before the House of Representatives Committee on Ways and Means in behalf of Tax Credits for nonpublic schools and before the United States Senate Subcommittee on Education in 1973 on the need for continuing services to nonpublic schools under the Elementary and Secondary Education Act adopted originally in 1965. Many district education executives testified before committees of state legislatures on issues which concerned Lutheran schools. Some served as members of special governors or legislative commissions on nonpublic schools.

[13]Kane, Ewald, "Making Friends as a Broadening Experience." Lutheran Education, March 1973, 290ff.

[14]Erickson, Donald A., The School Review, Autumn 1961.

[15]Stolee, Michael J., School and Society, October 3, 1964.

[16]Kramer, Wm. A., Protestant Church Buildings, February 1964.

[17]National Council of Churches of Christ in the United States, entire bi-weekly issue of "Information Service," January 3, 1959.

[18]Strietelmeier, John L., Lutheran Education, November 1960.

[19]Kraushaar, Otto F., American Nonpublic Schools—Patterns of Diversity. Baltimore: The Johns Hopkins University Press, 1972, 387 pp.

[20]Reported in some detail by Stellhorn, August C., Schools of The Lutheran Church—Missouri Synod. St. Louis: Concordia Publishing House, 1963, pp. 116, 117.

[21]Proceedings, 44th Regular Convention, The Lutheran Church—Missouri Synod, 1959, p. 328.

[22]Reports and Memorials, 45th Regular Convention, The Lutheran Church—Missouri Synod, 1962, p. 184.

[23]Lutheran Witness Reporter, November 14, 1971, p. 10.

[24]The commandment "Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth," which most Protestants count as the Fifth Commandment.

[25]Proceedings of the Wisconsin Synod, 1889, pp. 59-61. Translated by Walter H. Beck, Lutheran Elementary Schools in the United States, Chapter IX. St. Louis: Concordia Publishing House, 1939 (revision 1965).

[26]"Verhandlungen des Wisconsin Distrikts der Synode von Missouri, Ohio, und Andern Staten," 1889, pp. 51, 52; also Evangelisches Lutherisches Schulblatt, XXIV, July-August, 1889, pp. 232, 233.

[27]Synodalbericht, The Lutheran Church—Missouri Synod, 1890, pp. 85, 86.

[28]Good sources of information on these and other items of parochial school history are the official Proceedings of districts and Synod; the church papers during the period in question; the News Service published by A. C. Stellhorn from 1923 to 1947; Walter F. Beck's volume Lutheran Elementary Schools in the United States (Concordia 1939, 1965); and Stellhorn's volume Schools of The Lutheran Church-Missouri Synod (Concordia 1963).

[29]Board of Parish Education Bulletin, April 1958, p. 3; December 1958, p. 1.

[30]Huegli, Albert G., ed., Church and State Under God. St. Louis: Concordia Publishing House, 1964, 516 pp.

[31]Report to the Board of Parish Education by Al H. Senske and Wm. A. Kramer, November 1970.

[32]Kramer, Wm. A., "Public Aid to Church-Related Schools." St. Louis: Board of Parish Education, The Lutheran Church—Missouri Synod, 1970, p. 5.

[33]Proceedings, 39th Regular Convention, The Lutheran Church—Missouri Synod, 1944, p. 132.

[34] Proceedings, 45th Regular Convention, The Lutheran Church—Missouri Synod, 1962, p. 202.

[35] Strietelmeier, John L., "Federal Aid to Education in Nonpublic Schools." Parish Education Bulletin, January 1963, 11ff.

[36] See, for example, Miller, Arthur L., "Federal Aid to Nonpublic Education." Parish Education Bulletin, January 1963, 23ff. Here Miller writes in detail on the history of public aid, questions of constitutionality of such aid to non-public schools, and points of view in the Missouri Synod.

[37] Minutes, Board of Parish Education, January 3 and 4, 1965.

[38] Kramer, Wm. A., "Public Aid to Church-Related Schools." (Bulletin 304-2). St. Louis: Board of Parish Education, The Lutheran Church—Missouri Synod, 1970, 6. - The complete 1965 resolution titled "To Deem Federal Aid Acceptable for Children Attending Nonpublic Schools" appears in Proceedings, 46th Regular Convention, The Lutheran Church—Missouri Synod, 1965, pp. 153, 154; The 1969 resolution titled "To Encourage Government Support of Education" appears in Proceedings, 48th Regular Convention, The Lutheran Church—Missouri Synod, 1969, p. 133.

[39] Proceedings, 47th Regular Convention, The Lutheran Church—Missouri Synod, 1967, p. 135.

[40] Parish Education Bulletin, June 1966, pp. 20, 21 (The reference is to action taken by the Board of Parish Education at a meeting on May 17, 1966).

[41] Kramer, Wm. A., "Public Aid to Church-Related Schools." (Bulletin 304-2). St. Louis: Board of Parish Education, The Lutheran Church—Missouri Synod, 1970, pp. 12, 13.

[42] Ibid., p. 15.

[43] Parish Education Bulletin, November 1967, p. 24; also Kramer, Wm. A., "Federal Aid Benefits." Lutheran Education, November 1967, pp. 140-143.

[44] Senske, Al H., School Statistics 1973—1974, Report 26.

[45] Tax Credit Handbook. Washington: Citizens Relief for Education by Income Tax (CREDIT), 1973, 48pp.

[46] CREDIT Newsletter, October 31, 1972.

[47] Inspirit (successor to Parish Education Bulletin), May 1973, p. 18.

[48] Christian Home and School, September 1973, p. 4.

[49] Freedom in Education, April, May, June 1973, p. 1.

[50] Ibid., pp. 1, 2.

[51] Inspirit, August 1973, p. 17.

CHAPTER IX: THE FUTURE OF LUTHERAN SCHOOLS

"Hats off to the past; coats off to the future! - American Proverb.

"Tomorrow the Lord will do wonders among you." - Joshua 3:5.

Purpose of the Chapter

If the purpose of Chapter IX were to provide firm predictions about future Lutheran school enrollments and the exact nature of these schools in the year 2000, or any other year, this author would omit the chapter and bring his treatise to a quick conclusion. But he is willing to speak about the future in the spirit of a former president of Concordia Teachers College, River Forest, Ill., who said: "The church that can look back with gratitude can look ahead with confidence, as long as the changeless Christ remains her Hope and her Guide. We cannot look ahead and predict the future, but we can look back and learn from the past. It is in devout and grateful remembrance of past mercies that we receive divine perspective and unflinching purpose for our future tasks."[1]

In this context the author will try to summarize what competent students of nonpublic schools, and of Lutheran schools in particular, have said about the future of these schools. In this context he will note the prospects and requirements for the continuance of Lutheran schools, specifically the schools maintained by congregations of The Lutheran Church—Missouri Synod. All will be said in the full awareness that the future of Lutheran schools depends on God, whose power and benevolence are unbounded; and on the Christians who make up the church, who by their commitment or noncommitment to the schools can make or break them. And obviously this writer hopes and prays that a new wave of trust in God will be accompanied by a new wave of commitment which will raise the schools to increased opportunities for service.

Kraushaar's Prescription for All Schools

The School of the Future

Kraushaar[2] lists "four crucial considerations" which "mark out a new pathway for education in the future":

1. Quoting Whitehead, who said that "knowledge does not keep any better than fish," he says that "the chief concern of education should not be so much the acquisition of knowledge as the training of the mind to utilize effectively the tremendous resources of information, research, analysis, and criticism which are available in modern communities, and to bring them to bear on the unprecedented problems that confront individuals and society."

2. Kraushaar sees a need, particularly in secondary education, "to shift the emphasis from narrow, intellectual-academic preparation for college, toward a full concern for human excellence, including the development of the aesthetic, emotional, and ethical life of the young."

3. Third, he sees the need "to integrate the work of the schools and the colleges more effecitvely with the ongoing life of the larger community in its cultural, occupational, civic, and recreational dimensions."

4. "Fourth is the growing concern for the school's total environment, for the emotional as well as the intellectual climate in which learning and growth take place." This is a plea for "an atmosphere of openness in human relations" in place of "an impersonal academic rigmarole of grading, competition, tracking, certification, and status-conferring classifications by which the sheep are separated from the goats - occupationally, economically, and socially."

Kraushaar sees the school of the future thus: "You start with living children and build a teaching staff, a curriculum, and a school from there. Instead of trying any longer to fit the student to the school, the new school turns around 180 degrees and fits itself to the needs of the students, now and in the future. . . . The teacher is the facilitator rather than the source of learning, with the child himself being the source and principal agent of his own development. The teacher helps the child to become self-motivated for learning by building on his natural curiosity and interests and encouraging him to dig up his own answers." He sees the school of the future as a stimulating learning center stocked with a rich variety of learning materials, flexible schedules, and a variety of demonstrations, conferences, and other activities that may be necessary to make such a school or classroom work. On the secondary level much of the learning would take place beyond the walls of the school.

Lack of Innovation

Kraushaar has noted little evidence of innovation in conservative Protestant or Lutheran schools. He recognizes that the changes which he proposes are "at odds with certain strains in Protestant theology which fundamentalists are prone to emphasize, among them the inherent sinfulness of man." However, he also states: "An enormous opportunity awaits the private school, an opportunity to move forward, to assume again its historic mission, to demonstrate its potential to respond to a new challenge, to exert leadership, to utilize its flexibility and innovative capacity to redefine the goal of the American elementary and secondary school, and to redesign its own structure to enable the school to fulfill its new role effectively."

He says that "some Lutheran schools make a fairly extensive use of visual aids as well as volunteer teaching aides, a few have experimented with team teaching, modular scheduling, individual instruction, learning centers, and the like, but few of the teachers and principals appear to be either comfortable with or enthusiastic about the new ways in education."[3] To what extent Lutheran schools differ from other schools in this respect is not altogether apparent. Nor is it apparent that Lutheran schools are wrong in approaching change cautiously.

Lutheran School Context for Innovation

For the Lutheran teacher any method that assumes the inherent goodness of man is immediately suspect. The Lutheran teacher operates within the biblical-doctrinal orientation dictated by his faith, which includes the belief that man is inherently sinful, but loved and redeemed by God. He assumes the need for a firm base of biblical and doctrinal knowledge, he believes that this knowledge indeed keeps better than fish. In fact he believes that this knowledge, applied in love to the student's needs and the problems and challenges of life, is the

necessary leaven to broaden the individual and preserve human society. But above all he believes that not knowledge, but Christ alive in people, leavens society.

To stimulate innovation in Lutheran schools, an "Innovations Notebook" has been inaugurated. Here Al H. Senske, the Missouri Synod secretary of schools, reports on successful or potentially successful innovations in Lutheran schools.[4] In short, Lutheran schools of the future should and will innovate, but they will also test their innovations against the principles and purposes which led to their founding and which govern their continuance.

The Future of Church Schools as Kraushaar Sees It

Kraushaar states: "The future of church schools is tied closely to the fate of the denominations they serve. Dramatic and bewildering changes have come over institutionalized religion so rapidly during the last two decades (that) it is impossible to assess confidently either the substance or direction of what is in the making for the established churches."[5] In view of the controversy in The Lutheran Church—Missouri Synod over the interpretation and meaning of Holy Scripture, which came to a head in the early 1970s, this assessment of the situation applies with full force to the schools maintained by Synod congregations.

However, Kraushaar believes that "much of the institutional structure of the older Christianity is bound to survive by gradual adaptation to change."[6] Regarding the future of church schools he writes: "The weight of the evidence, in our view, does not support the contention that religion is withering away and that the church schools are becoming or are due to become irrelevant. But what does seem clear is that the church schools will be swept away in the tide of change, unless they, like their supporting denominations and all other institutions, respond effectively to the need for renewal in both their educational and religious dimensions."[7] Again: "However threatened the Protestant schools may be for other reasons, they are not in jeopardy for the reason that the supporting denominations are about to lose their vitality, or because religion in general is going to the dogs."[8] And again: "We believe the church schools are going to survive for an indefinite future. Enrollments may decrease in some, and increase in others, and almost all are likely to face a continuing crisis in finance and personnel, though in this respect they do not differ from public or independent schools. They will continue to exist because they perform a needed public service which the public schools, by their very nature, are incapable of rendering, and as such the church schools contribute significantly to the diversity of American education."[9]

Beck's Prescription to Insure the Future of Lutheran Schools

Walter H. Beck, whose volume on the elementary schools of all Lutheran church bodies in the United States has served as an authentic history of these schools, sees the future of Missouri Synod schools depending chiefly on three factors: adherence to the doctrinal and educational principles which led to their founding; the Synod's official stance toward the schools; and an adequate supply of qualified teachers.

Adherence to Doctrinal and Educational Principles

C. F. W. Walther, one of the founders and the first president of The Lutheran Church—Missouri Synod, was so convinced of the importance of Lutheran schools that

he said: "God preserve the gem of the parochial school for our Lutheran Church; for, humanly speaking, the future of our church in America will certainly depend on it." Quoting Walther's statement, Beck states his own view: "As long as there is a strong adherence to the principles already set forth by Luther in the Reformation, and as long as the Synod carries on the program initiated a century ago (now more than a century and a quarter), when such leaders as Walther, Wyneken, Buenger, Loeber, Sihler, Fuerbringer, Craemer, and others laid the foundations for its spirit and zeal, there is reasonable hope that the Missouri Synod school system will continue its notable existence and functions."[10]

According to Beck, the school movement "grew out of the commitment of the Lutheran Church to a thorough education based on the Christian principles of life. . . . The primary objective of Lutheran parochial schools has at all times and in all synods been the inculcation of Christian doctrines and principles of life and their coordination with the entire curriculum of the school. It is the long-established conviction of the Lutheran Church that education and religion must go hand in hand; that a nation cannot make the right kind of citizens by a godless education and bringing in religion afterward."[11] Lutheran schools have placed spiritual development first with an increasing emphasis on the Gospel as the motivating force for Christian faith and life.

The Synod's Official Stance Toward the Schools

The Missouri Synod Handbook includes a strong, positive statement on the importance of elementary and secondary schools which says in part: "The most effective educational agencies available to the church for equipping God's people for ministry are the full-time Lutheran elementary and secondary schools. The Synod therefore urges that congregations of the Synod establish elementary and secondary schools wherever possible, either singly or in conjunction with other congregations."[12] This statement has been repeated in essentially the same form in every revision of the Handbook since 1947.

Beck notes: "The development of the schools within the several synods shows a very direct and high correlation between the synodical organization and the school organization, between general synodical policies and educational policies, between indoctrination in the tenets of the church and expression of belief in the schools. Whenever a synodical organization was strong, policies definite and consistently applied, and whenever adherence to the confessional stand of the church was unwavering, then the role of the schools was seen as vital to the present and future welfare of the church and resulted in active promotion. The history of the two American church bodies that have been most successful in maintaining their systems, the Roman Catholic Church and the Lutheran Synod of Missouri, Ohio, and Other States (now The Lutheran Church—Missouri Synod), definitely indicates that a vigorous direction, whether by precept or persuasion, is essential as a basis for united action and uniform development, without which too many units go their own way and weaken the entire structure in principle and effectiveness. . . . The contradiction between favorable official pronouncements and attitudes, on the one hand, and wide indifferent observance and practice, on the other, and traditional limitation of synodical power in the direction of the schools are therefore generally insufficient to guarantee the uniformity in congregational attitudes and policies essential to stability and promotion."[13]

There has been a weakening in the Synod's official stance, and what Beck saw as "the contradiction between favorable official pronouncements and attitudes,

on the one hand, and wide indifferent observance and practice, on the other," are unpleasant facts of life which need attention on the part of congregations, district and Synod officials. Perhaps these facts need attention especially on the part of the Synod's college and seminary faculties so that upcoming pastors and teachers learn to understand past contributions and the present value of Lutheran schools sufficiently. Without their understanding and commitment the future of Lutheran schools could be bleak indeed.

Beck also saw the positive side, stating it thus: "Although the growth of the existing schools and expansion through new schools barely kept pace with the general expansion of churches and memberships within these bodies, it definitely did reflect a notable factor with regard to the stability of the schools and the favorable attitudes of the members toward their continuance and development. The large increases in teaching staffs also indicated a strong endeavor to limit class sizes for more efficient instruction. The parents were not ignoring schools. Those who themselves had been educated in them tended to prefer them for their own children."[14] While some parents may have reacted negatively to a school which, in their opinion, was the cause of some unhappy childhood experiences, it has been generally true that the most ardent supporters of Lutheran schools have been the parents who themselves attended them. It was often the parents, for example, who worked the hardest to establish Lutheran high schools.

The Quality of Teachers

"As the teacher, so the school" is an old saying which cannot be overemphasized, though adverse conditions, such as congregational apathy, inadequate financing, or poor facilities, can negate the work of good teachers. Beck sees a good teacher education system as one of the essential guarantees for the continuance and improvement of Lutheran schools: "The permanency of the schools as individual units as well as synodical systems appears to be definitely correlated with the character of the teaching forces in the schools. The schools in the older synods in the East went out of existence largely because there were too few qualified teachers and no satisfactory provisions at hand to train them, so that the schools were taught chiefly by the clergy, who usually gave up such work when the press of duties necessitiated it or when other facilities were at hand. . . . The presence of a 'called' or 'installed' teacher in a congregation is therefore usually a guarantee of the permanency of its work, aside from the greater efficiency and satisfaction which is an obvious consequence of the services of a specially trained teacher who gives his heart and his life to his calling."[15]

In summary, Beck is convinced that haphazard or half-hearted efforts to maintain Lutheran schools are insufficient. Needed to insure their future are deep commitment, an official stance supported by the church's leaders on synodical, district, and congregational levels, good teachers, and wholehearted support on the part of parents and all members of the Synod. Lutheran schools are too important to let them drift into oblivion.

A Look into the Future by the First Secretary of Schools

After serving Lutheran schools for nearly 50 years, nearly 40 years as the Missouri Synod's first secretary of schools, August C. Stellhorn concluded his service by writing a detailed history of the Synod's schools.[16] He prefaced his last chapter, titled "A Final Word," with a quotation from William Arndt, a long-time professor at Concordia Seminary, St. Louis, Mo., in which the revered

professor pays this tribute to the schools and their teachers: "Anyone who has acquainted himself in a measure with the history of the Lutheran Church will have to admit that incalculable blessings have been effected by the parish school and that our Synod to a large extent owes its truly Lutheran character to the teachers in the parish schools."[17]

Stellhorn provides nine "principal lessons which the history of Lutheran schools teaches for the future":

"1. The Synod must guard its attitude toward the education of its members. In order to remain strong, steadfast, and conservative, a church body must do more than gain and retain members. As in the past it is necessary that a mission outreach be well balanced by a thorough education and training. In His Great Commission Christ not only says: 'Go ye therefore and teach all nations, baptizing them . . .' but also: 'teaching them to observe all things whatsoever I have commanded you' . . . . To relax in education would mean weakness and loss of spiritual life.

"2. The careful training of children and young people is basic. The saying is true: 'He who has the youth has the future!' Solomon has wisely said: 'Train up a child in the way he should go, and when he is old, he will not depart from it.' But it is important likewise that the training be followed up into adulthood.

"3. Very vital is the type of training pursued. The best educational agencies are the Christian home and the Christian school, especially for the youth. This is so because both the home and the school offer a unitary education. They do not only teach and apply religion but inculcate all other desirable knowledge and abilities from the viewpoint of Holy Scripture. . . .

"4. Since the teacher is the making of the school and its products, it is highly important that he or she be of a true Christian character and receive the right kind of training. The Missouri Synod must continue to pursue the goal of training all the teachers of elementary and higher schools in its own institutions. . . .

"5. The right kind of teacher can be the making of the school and its products only, as a rule, if his work has the support of good training in the home and of a well-trained church membership. The teacher can usually have neither the sole credit nor the sole blame for the result of his efforts in training. Too many other positive or negative factors may play an important part. . . .

"6. For this reason it is a primary consideration that parents and all other church members be given aid and direction for dealing with the youth. The pastor, teacher, and congregation should see that opportunities are offered for the education of the adults, principally the parents, Sunday school teachers, and others who are dealing with children and young people.

"7. The parish school, secondary as well as elementary, requires far more financial sacrifice than any other agency of parish education. To meet this requirement, the individual, the congregation, and the Synod must continue to have the firm conviction and faith that such sacrifices are necessary and will bring rich returns in time and eternity. It is the responsibility of pastors, teachers, congregations, and synodical institutions to see that such conviction and faith are engendered and maintained.

"8. The Christian school, more than any other agency, is constantly opposed and hindered by the devil, the world, and the Christian's own evil flesh. Effective promotional work and guidance are therefore necessary to counteract such evil influences and to strengthen and preserve continued support of the school.

"9. Finally, it is important that the Synod do not waver at any time in its determination to adhere to pure doctrine and Scriptural practice in the life of the church and in the life of the individual member; history teaches that those church bodies which have firm doctrinal convictions are the ones who are most intent upon the proper education and training of their membership - specifically by means of full-time schools."[18]

To those who knew Stellhorn intimately, as this writer knew him, his whole outlook on education is summed up in these requirements: a Scriptural approach which places Christian education on a par with mission work in importance; thorough training of the young coupled with parent education; teachers with high Christian principles and educational competence; synodical, district, and congregational leadership in behalf of schools, including pastoral leadership; willingness to sacrifice financially; adherence to Scriptual teaching and historical Lutheran doctrine. He knew that doctrinally liberal churches do not ordinarily make the sacrifices in effort and money which Christian schools require, and he had a reverent respect for Martin Luther and the fathers of the Missouri Synod, who advocated an all-out effort in Christian school education. He believed and said that Lutheran schools would prosper as long as the spirit of the fathers prevailed.

In evaluating Stellhorn's emphasis on the importance of firm doctrinal convictions for the future of Lutheran schools, it is interesting to note the comment of a Chicago University professor, who said: "As I read the history of nonpublic schools, no major church-related group has ever survived abandonment of a central emphasis on ethnic and/or theological distinctiveness."[19]

Yet Lutheran teachers also try to remember that theological distinctiveness has achieved its real purpose when it has been instrumental in implanting graditude for God's love and faith in the Savior Jesus Christ in a child's heart. Only when this is achieved has the student acquired the assurance of forgiveness, the hope of external life, and the Crhistian motivation for life here and now. Only when this is achieved has the school become truly Christian, for as Melvin M. Kieschnick, executive secretary of the Synod's Board of Parish Education has said, "A school is Christian because of its witness."

Efforts to Insure or Predict the Future of Lutheran Schools

Others besides Kraushaar, Beck, and Stellhorn have written about the future of Lutheran schools. Some have said what, in their view, is necessary to insure their future, others have initiated specific action to strengthen the schools. Some, without pretending prophetic competence, have nevertheless come close to making predictions.

A Northeastern Ohio Education Study

Many congregations and groups of congregations have surveyed their school possibilities under competent leadership. In some cases a large number of congregations have been involved. Among these was a group of 61 congregations in northeastern Ohio, many of them without schools. In the fall of 1971 their boards of education and principals had heard Ewald Kane, the director of education

of the Ohio District of The Lutheran Church-Missouri Synod, speak on the topic "Toward Cooperative Endeavors in Lutheran Schools." The congregational representatives present instructed a committee to "chart the future course of Lutheran elementary schools in northeastern Ohio" and "to make recommendations to the Ohio District Board of Parish Education and the Ohio District director of education that will maintain the high level of excellence in education and to enhance the future development of Lutheran elementary schools."

By the fall of 1972, after an extensive study of the 61 congregations, the committee reported to the Ohio District board of education and its director. The committee report included extensive information on the schools and other agencies of Christian education and recommendations on future directions for Lutheran schools. In brief, the findings showed a recognition of the importance of Christian education, especially in the congregations with schools. They revealed an intensive effort in the Christian education of children, an emphasis on faith and daily Christian interaction, and a healthy attitude toward public education. Among the recommendations were these: inauguration of more preschool education programs in congregations with or without schools, attention to financing including improvement in teachers salaries, and better communication regarding schools with individual congregations and the larger community. One of the significant recommendations was to intensify programs of Christian education other than Lutheran elementary and high schools, so that also those not enrolled in these schools might receive a thorough Christian education.[20]

Regional efforts like these, and smaller congregational and community studies in many parts of the Synod, indicate a live interest in Lutheran schools.

District—Sponsored Schools Visits

It is easy for the congregation maintaining a school, its pastor, and its teachers to feel alone in an effort that requires all the moral and financial resources which they can muster. They need a periodical uplift, encouragement, and sometimes help or advice. Annual district teachers conferences and smaller regional conferences provide necessary contacts for teachers, and often for pastors and principals in conferences planned especially for them. However, a more intimate contact occurs when an official vistor from the synodical district meets with the principal and staff, the pastor, and the congregation's board of of education. All districts provide for some form of such visitation, either for all schools on an annual basis, or on a staggered basis, and always when a congregation experiences special school-related problems. The visitor may be a district executive, a member of the district board of education, or a special visitor appointed by the district board.

In the Colorado District, a visiting team consists of the district parish education executive and member of the district day school committee, plus additional personnel in visiting larger schools. Visitors besides the district executive and members of the day school committee are usually teachers from the area in which the school is located. A typical visit includes the observation of classes, a meeting with the pastor, lunch with staff members, individual meetings with staff members, a faculty meeting after school, a dinner meeting with the principal, and a board of education meeting in the evening. A written report to the principal, the pastor, and the chairman of the board of education follows.[21]

Whatever the form of the district-sponsored visit, it is designed to bring

help and encouragement to the congregation and its staff. To the extent that it succeeds in this, it helps to insure the present and future of Lutheran schools. Also these visits show that the interest in Lutheran schools is real and that districts and congregations go to great lengths to insure their future.

Additional Views on the Future of Lutheran Schools

The literature of The Lutheran Church—Missouri Synod, like that of other groups maintaining church-related schools, includes recent articles on the future of these schools. Usually these articles were written by persons connected with the schools in some administrative capacity, more often Synod executives than district executives or professors in teacher education. Among these persons are Arthur L. Miller, executive secretary of the Board of Parish Education from 1946 to 1972; Melvin M. Kieschnick, executive secretary since 1972; Al H. Senske, secretary of elementary and secondary schools since 1971; Martin F. Wessler, associate secretary of schools from 1965 to 1971; and Wm. A. Kramer, secretary of schools from 1961 to 1970. Waldemar W. Affeldt, while director of secondary education at Concordia Teachers College, River Forest, Illinois, wrote specifically on the future of Lutheran secondary schools.

Arthur L. Miller

As Executive Secretary of the Synod's Board of Parish Education, Miller was a student of educational statistics and their meaning for growth and staffing. He believed in the future of Lutheran schools and supported adequate staffing of the Synod's school department and of district offices so that the needs of the schools and other agencies of Christian education might receive adequate attention. Repeatedly and with the cooperation of other staff members, he prepared projections of the growth potential of schools and other agencies of Christian education in an effort to determine future needs. Often he guided, and sometimes goaded, other staff members of the Board of Parish Education staff to make projections and to assess the probable future of Christian education within their own areas of responsibility - schools, other elementary and secondary agencies of Christian education, and adult education. He was convinced of the importance of Christian education as one of the basic functions of the church and determined that it be so regarded and promoted.

Melvin M. Kieschnick

While supervisor of religious education for The Lutheran Church—Missouri Synod in Hong Kong, Kieschnick wrote a challenging article on the task of Lutheran education.[22] Here he portrayed a clear grasp of needs, challenges, problems, and opportunities, and he has carried his vision and enthusiasm into the position of executive secretary of the Board of Parish Education since 1972. Kieschnick revealed his spirit and his approach in the first paragraph of the article on the worldwide task when he wrote: "Thinking about this topic leads to both exhilaration and exhaustion. Reflecting upon it leads to repentance. Praying about it leads to calluses on the knees. Writing about it leaves one limp with a feeling of inadequacy."[23]

Kieschnick's approach in this article is in terms of worldwide challenges in Christian education, not the normal challenge of the local congregation in the United States. He calls on the whole church to recognize the challenges of the

non-Western world, as well as those nearer home. Among these he sees the rapidly increasing populations in already densely populated countries, a growing nationalism, the spread of communism, secularism, and other anti-Christian movements, the increasing number of college students throughout the world who absorb anti-Christian philosophies, and the disturbing fact that the number of non-Christians in the world is expanding much faster than the number of Christians.

Kieschnick sees opportunities for bringing faith and action to bear in existing socalled Christian schools throughout the world that offer little to distinguish them as such. Among other action he proposes expansion of Missouri Synod education for the handicapped, especially the deaf and mentally retarded, to foreign countries, and a teachers college in Japan. He notes a revised Board of World Missions policy which makes it easier to establish Lutheran schools outside America. He points to successful schools in Hong Kong and New Guinea as examples of what can be done. He sees hope in the sizeable number of teacher education students in the United States who are interested in overseas Lutheran education, and he is concerned that the most dedicated and competent pastors and teachers be sent overseas to make the most of the opportunities there.

What the future of Lutheran education will be or can be in overseas Lutheran work, Kieschnick does not pretend to know precisely, but he knows that opportunities abound and that God is also there. He concludes his article by saying: "The work of Lutheran education overseas is also a great leap into the unknown, into the unseen but real work of acting on faith. For finally all work of Lutheran education overseas and in the USA too is simply a work of faith. But since it is a work growing out of faith in Him whose promises are sure, it is but a leap into the everlasting arms which uphold and support and bless."[24]

This faith and this spirit, if spread more generally to all members of the Missouri Synod, will, under God, make for a brighter future of Lutheran schools both at home and abroad.

Waldemar W. Affeldt on the Future of Lutheran High Schools

In 1967, Waldemar W. Affeldt, then director of secondary education, Concordia Teachers College, River Forest, Ill., wrote on the future of Lutheran high schools.[25] He stated that the development of Lutheran high schools did not occur because of any planned promotional program on the part of districts or Synod and that many schools were started with too low a base of support. He felt that some stated objectives of the schools remain to be realized. In federal government involvement in education he saw possibilities of additional financial support, but also a difficulty in adhering to original objectives. Though Lutheran high schools do not like to think of themselves as competitive, he saw them forced into competition in some areas - with other schools in quality and excellence, with services offered by more highly financed public schools, with congregations for the educational dollar and moral support. Maintaining top quality administrative and teaching staffs was a problem, he felt. He saw an increasing recruitment problem in tuitions that have a tendency to favor students with financial means, not always those with the greatest ability.

To insure the future of Lutheran high schools, according to Affeldt, the present schools must be maintained. Other of his emphases included these: There is need for a clearer definition of the objectives of these schools and for ongoing evaluation. Schools must look for sources of income other than contributions and tuition. Upgrading the quality of administrators and staff is

a perennial problem. Part of the solution to staffing is in higher salaries. Districts and their circuits (subdivisions of districts) and the Synod must become more deeply involved in financial support. Part of the faculty upgrading effort must center in "the development of a faculty that is really concerned and convinced of the value of Christian secondary education . . . to give a greater sense of purpose on this level."

Affeldt called for a redoubled effort in behalf of Lutheran high schools, stating: "My prediction for the future is that we will need to work hard to maintain what we have. We will have to work harder on the multiple parish school concept in elementary education and then continue this into the junior and senior high school concept. If we can experience a reasonable amount of success under God's guidance and blessings, the future of secondary schools may be much brighter than we anticipate. God expects us to think big and to ask for rich blessings. If we are really convinced of the value of Christian secondary education, God will also provide the answer to many of our unresolved problems." His prediction includes the projection of 10 new Lutheran high schools within a decade, that is, between 1968 and 1977. (Between 1968 and 1973, the first six years of the decade, 8 new schools opened their doors for a total of 33, and in 1973 several more were in prospect.)

Affeldt's prediction is similar to that of this writer, who in 1971 stated in the 25th anniversary history of St. Louis Lutheran high schools: "The future of Lutheran high schools, including those in St. Louis, looks bright for communities that honestly want them and have a reasonable base of communicant members for supporting the schools. Wanting the schools means believing that Lutheran secondary education has a place in the church, believing that God gives the necessary guidance and strength for this work, and then laying the resources of time, talents, and money on the line."[26]

Martin F. Wessler

Statements on the probable future of Lutheran schools by Martin F. Wessler, associate secretary of schools from 1965 to 1971, appear in his interpretations of the 1967 and 1968 school statistics.[27] By 1966 a gradual decline in Lutheran elementary school enrollment had begun, and among the reasons for this decline Wessler listed the decrease in the birth rate, decrease in the number of child baptisms, population shifts, as well as some apathy and opposition. He also listed favorable factors, and among these he saw an aggressive determination to provide leadership for Christian education and for Lutheran schools by district education executives, district education leaders and by many pastors and teachers. "There is," he said, "a commitment to Christian education and to Lutheran schools that provides an eagerness to overcome challenges and achieve high goals in Christian education." He also saw acceptance of greater responsibility for school promotion by teachers and principals conferences; study groups of district leaders and school staffs discussing critical issues in Christian education; exploration of ways in which staffs can be of greater service to congregations outside the classroom; and school surveys in urban and rural areas pointed toward greater effectiveness of the schools and, often, toward interparish school efforts.

Wessler then asked: "Have Lutheran school enrollments hit a plateau? Or is there a brighter prospect?" His answer: "Lutheran schools have not reached a plateau. They are in a period of healthy transition. Perhaps this sounds too

prophetic. Perhaps it is a statement of faith - an invitation for all Christian education leaders to 'walk in faith.' The past is on our side. The history of Lutheran schools demonstrates that God is on our side. We can accept challenges and turn them into stepping stones. We can move vigorously through transition to new strength."

Al H. Senske

Al H. Senske, secretary of elementary and secondary schools since 1971, has repeatedly addressed himself to the future of Lutheran schools, usually in the context of the challenges which they face. On one of these occasions,[28] he challenged Lutheran congregations and educators to concentrate on "four strategic needs": staff morale, quality, commitment, and outside relationships.

Staff Morale. Senske acknowledged that "some schools and churches have trouble with staff morale," but warned that "there is no tomorrow for Christian education if there is low staff morale." Yet he added: "As I look ahead I see only a bright future. . . . Staff morale will improve because more of us, the professional ministers, are taking training and becoming more adept at human relations skills. We are better able to minister to one another's strengths and weaknesses, becoming more open and concerned for our colleagues. . . . More of us will have a complete and realistic concept of our ministries. . . . Our vision of ministry is the most crucial aspect of all. For that aids our identification of purpose. . . . Staff morale has a great future, much of which is already present and working."[29]

Quality. On quality Senske said, "There is no tomorrow for Christian education if there is no quality." But he sees educational quality markedly improved because "today's graduates from our synodical institutions are better educated and better equipped for their task of ministry than the graduates of any previous decade," especially those young teachers who recognize the significant role of the experienced teachers, learning from them and with them. In Senske's view, the influence of "Patterns of Performance" referred to repeatedly in this volume, innovation and experimentation, workshops and conferences for teachers and parents, and excellent professional journals have helped to raise the quality of Lutheran schools and will continue to do so.[30]

Commitment. Commitment, says Senske, "involves a willingness to pay a price . . . getting so involved with Christ and His mission that one is willing to pay a price. There is no tomorrow for Christian education if there is no commitment on the part of its ministers . . . parents and all others who make up the church. . . . Our emphasis upon the study of the Word and the living Gospel will continue to be a most necessary ingredient." He sees a commendable commitment in attitudes, in the addition of directors of Christian education to the ranks of the church's ministry, in the growth of early childhood education efforts, in the increase in the number of Lutheran high schools, and even in the area of financing.[31]

Outside Relationships. Also here Senske inserts the warning statement, "Christian education will have no tomorrow if it isolates and insulates itself from society. It has much to give and much to receive." Then he predicts that "the development of outside relationships will continue to grow as we more fully expand and carry out our ministries, as we understand the necessity of public relations, and as we learn from others through joint activities." Among the

expanding outside relationships he has in mind inter-congregational cooperation, cooperation with the public schools and with state education systems, and with national education groups, some of which have been detailed in the previous chapter.[32]

Being the Church. Regarding the fundamental priority which undergirds all the others in any program of Christian education, and without which there can be no commitment, Senske states: "The highest priority must go to the Word, the Scriptures. Those of us in the ministry of Christian education will also have no tomorrow unless we concentrate on the deepening of our personal religious and spiritual resources. Teachers must know, feel, and live Christ." Or as he stated earlier in the same article: "Christian education is church. . . . Sunday school is church, weekday school is church, elementary and secondary Lutheran schools are church. This concept is basic now, and it must be basic in the future. If not, Christian education has no future. The concept is not new, but it must be communicated anew constantly through words and actions."[33]

Wm. A. Kramer

It may seem inappropriate for this writer to quote himself on the future or other aspects of Lutheran schools, as he has done repeatedly in this volume. But he was acting secretary of schools during 1959 and 1960, secretary of schools from 1961 to 1970, and associate secretary before 1959. During these years the future of church-related schools was often questioned. Dealing with all aspects of Lutheran schools, including their future, was his work, and also his work and his views are part of the history of Missouri Synod schools.[34]

Kramer repeatedly made the point that the future of Lutheran schools is in God's hands and in the church's hands. The church's care shows itself in the concern of Lutheran congregations and individuals to go all-out in meeting God's expectations in Christian education; in their concern to rear Biblically-literate Christians; in working for identical goals with Christian parents; in paying the price in labor and money; and in their trust in God's promises.

He saw encou agement in the official synodical commitment to Lutheran schools, and he b lieved that Lutheran schools were meeting many of their challenges nobly: through providing a quality Christian education; through improvement of Lutheran teacher education; through self-evaluation and self-improvement; and through teaching the Gospel in a meaningful way to produce God's kind of people. A few months before his retirement as secretary of schools, Kramer summarized and published his views.[35] At the end of this summary, he asked, "The Future - Bright or Bleak?" His answer:

"The life and usefulness of the Lutheran school does not depend on being the only successful agency of child education. It is not, indeed cannot be, the only agency because a congregation has varied needs, and different people respond to different approaches. Every congregation needs multiple agencies for an extensive and intensive outreach with the Word of God. An adequate Christian education, not the school, is the real issue. The school, however, is a unique agency because of the greater amount of time it can devote to Christian education and, with exceptions, because of its better-qualified teachers. The uniqueness of the Lutheran school as an agency of child and youth education explains its success in the past and its prospects for continued acceptance and service.

"Because Lutheran schools are alive, their advocates can look confidently

into the future. Confidence in the future requires trust in God first of all. But confidence also requires some knowledge of history. Lutheran schools have had periods of hard times throughout their history. They weathered them. When public schools became popular in the 19th century, the fathers concentrated on the religious purpose of their schools and gained new convictions. During the language crisis in the early 20th century they reexamined their purposes and came up with stronger schools adapted to the American culture. During the legislative crisis in the 1920s the fathers fought for their schools and saved and expanded them. During the depression of the 1930s they again examined their purposes and determined that in spite of financial difficulties the schools deserved to be maintained and strengthened. And so it was in World War II, and so, under God, it will be today when costs are the specter that frightens us.

"The fathers who established the first schools believed intensely in Christian education. This was their primary purpose, though they also wanted to preserve a culture and a language. This was their secondary purpose. Because their primary purpose was right, they were able to adjust to new situations and to alter their course when necessary, even to the point of abandoning their secondary purposes.

"If Lutheran schools should fall out of favor, the causes will be chiefly internal rather than external. Apathy, misunderstanding of God's expectations in the education of children and youth, lack of trust in God's promises, and unwillingness to support the schools could kill them.

"But the future of Lutheran schools is in God's hands - God who has all power and wisdom and financial resources. Their future is in the church's hands - the church which in the past has come through school crises by virtue of God's power and love. These hands are good hands, strong hands, benevolent hands. Why should we fear failure when our resources so far surpass our needs?"[36]

Summary of the Chapter

In many ways Missouri Synod schools during the waning years of the 20th century are quite different from those of the early 19th century when these schools were founded. The curriculum, methods, building and equipment, and teacher education have undergone radical changes. The original secondary purpose of preserving a culture and a language is no more, but the original primary purpose remains. Emphasis on faithfulness to God and the teaching of His Word is still there. Major financial support through contributions from members of congregations that maintain the schools has persisted since the early days.

Lutheran schools have gone through severe crises of a changing culture, vicious attacks, and financial difficulties. Sometimes the fainthearted wondered if Lutheran schools could survive. But the courageous saw a bright future. They tried to make their schools the best permitted by their resources, seeing no justification for poor schools. They saw the real future in a loving God, who blessed their schools since their inception. Why would He stop doing so now? They saw a bright future for other reasons, reasons which lay partly in man: official synodical commitment to the schools, concern for children and youth among Christian people, a high regard for Christian education among Lutheran congregations and individuals, the country's need for religiously motivated citizens, and the willingness among many church members to sacrifice for the schools.

And so the courageous ask today, "Why fear when God has given us these rich resources?" And they act on their convictions as they have for nearly a century and a half.

Footnotes

[1]Koehnke, Martin L., "The Dramatic Dream." Lutheran Education, February 1965, p. 243.

[2]Kraushaar, Otto F., American Nonpublic Schools-Patterns of Diversity. Baltimore: The Johns Hopkins University Press, 1972, pp. 337-347. Quotations are from Chapter 13 of this volume, more specifically from the section titled "The School of the Future."

[3]Ibid., p. 346.

[4]"Innovations Notebook." First issue published in February, 1974.

[5]Kraushaar, Op. cit., p. 350.

[6]Ibid., p. 353.

[7]Ibid., p. 354.

[8]Ibid., p. 356.

[9]Ibid., pp. 357, 358.

[10]Beck, Walter H., Lutheran Elementary Schools in the United States. St. Louis: Concordia Publishing House, 1939, (revised and enlarged 1965), pp. 406, 407.

[11]Ibid., p. 408.

[12]Handbook, The Lutheran Church—Missouri Synod, 1971, p. 152.

[13]Beck, Op. cit., p. 410. Beck might well have included the Wisconsin Evangelical Lutheran Synod among the American church bodies that have been successful in maintaining their schools.

[14]Ibid., p. 432.

[15]Ibid., pp. 411, 412.

[16]Stellhorn, August C., Schools of The Lutheran Church-Missouri Synod. St. Louis: Concordia Publishing House, 1963, 507pp.

[17]Ibid., p. 475. The quotation is from Der Lutheraner, LXXVII (January 25, 1921), p. 19.

[18]Ibid., pp. 468-488.

[19]Erickson, Donald, "The Book of the Decade on Nonpublic Schools" (review of Kraushaar's American Nonpublic Schools). The Independent School Bulletin. Boston: National Association of Independent Schools, October 1972, p. 7.

[20]A summary of the Northeastern Ohio study appears in Inspirit, May 1973, pp. 3-6.

[21]A report on the Colorado District school visits, written by Daniel N. Seim, appears in Lutheran Education, October 1973, pp. 40, 41.

[22]Kieschnick, Melvin M., "The Worldwide Task of Lutheran Education in the Century Ahead." Lutheran Education, May 1965, pp. 386-392.

[23]Ibid., p. 386.

[24]Ibid., p. 392.

[25]Affeldt, Waldemar W., "The Future of the Lutheran High School." Lutheran Secondary Schools Bulletin, September 1967, pp. 7-10.

[26]Kramer, Wm. A., "Built on Faith - Twenty-five Years." St. Louis: Lutheran Association for Higher Education, 1971, p. 11.

[27]Wessler, Martin F., "Lutheran Schools in Transition" (mimeographed report on the 1967 and 1968 school statistics publicized through various Synod and district channels).

[28]Senske, Al H., "Looking Ahead." Lutheran Education, September-October 1973, pp. 57-66.

[29]Ibid., pp. 60, 61.

[30]Ibid., pp. 61-63.

[31]Ibid., pp. 63-65.

[32]Ibid., pp. 65, 66.

[33]Ibid., pp. 66; 60.

[34]Among his readily available articles and papers are: "Is the Parochial School Doomed?" Advance, January 1964, pp. 13-17; "Lutheran Schools in the 1970s," Parish Education Bulletin, May 1970; "Lutheran Schools Are Very Much Alive," Lutheran Education, October 1970, pp. 84-91.

[35]Kramer, Wm. A., "Lutheran Schools Are Very Much Alive." Lutheran Education, October 1970, pp. 84-91.

[36]Ibid., pp. 90, 91.

EXHIBIT I: STAFF MEMBERS OF THE BOARD OF PARISH EDUCATION 1921—1975

Titles and specific work assignments changed for some of the staff members during their years of service, particularly the editors. Some staff members, usually on a temporary basis due to staff vacancies, served in more than one capacity at one time. Some have served dual roles on a continuing basis. The attempt has been to list the title or titles which describe each person's major work. An alphabetical arrangement of staff members was thought to be most useful.

Staff Member	Title of Staff Member	Years Served
Lothar Braeunig	Assistant Sunday School Editor	1931-1944
Mary Brummer	Associate Editor, Summer Church School Materials	1969-1975
Daniel R. Burow	Editor, "My Devotions"	1967-1969
	Coordinating Editor, Preprimary Materials	1969-1975
Victor A. Constien	Associate Secretary of Adult Education	1966-1968
	Secretary of Adult Education	1969-
	Director of Field Services	1974-
Nancy Corbett	Managing Editor, Interaction Magazine	1967-1973
Helen Decker	Editor, Nursery and Kindergarten Sunday School Materials	1964-1968
Ralph E. Dinger	Associate Editor, Summer Church School Materials	1956-1967
Oscar E. Feucht	Secretary of Adult Education	1946-1969
Edwin J. Fritze	Project Director, Pastoral Training Program	1970-
Earl H. Gaulke	Editor, Sunday School Materials	1958-
Dale E. Griffin	Editor, High School Bible Class Materials	1961-1966
	Coordinator, 450th Reformation Anniversary (on leave)	1966-1967
	Secretary of Sunday, Weekday, and Summer Schools	1967-
Arthur W. Gross	Editor, Summer Church School Materials	1945-1969
Donald E. Hoeferkamp	Editor, "My Devotions"	1960-1967
	Editor, Primary and Junior Sunday School Materials	1967-
Robert J. Hoyer	Editor of Adult Materials	1954-1975
Joanne Eisenberg	Director, Project: Young Child	1975-
Allan H. Jahsmann	Associate Editor, Sunday School Materials	1948-1959
	Secretary of Sunday Schools	1959-1969
	Executive Editor	1969-1973
Norman R. Junghans	Project Director, Effectiveness Training for Lutherans	1973-
Melvin M. Kieschnick	Executive Secretary	1972-
Erich H. Kiehl	Editor, Weekday School Materials	1960-1963
Robert E. Klausmeier	Assistant Editor, Board of Parish Education	1970-1972
	Associate Editor, Youth Materials	1973-1975
Barbara Kraemer	Managing Editor, Interaction Magazine	1973-1975
Wm. A. Kramer	Associate Secretary of Schools	1940-1960
	Secretary of Elementary and Secondary Schools	1961-1970
Wm. H. Luke	Sunday School Editor	1927-1932

Staff Members of the Board of Parish Education

Mervin H. Marquardt	Editor, "My Devotions" and Associate Editor, Elementary Materials	1969-
Duane P. Mehl	Editorial Associate, Sunday School Materials	1964-1968
Frederick A. Meyer	Associate Editor, School Materials	1960-1969
	Editor, School Religion Materials	1969-1975
Arthur L. Miller	Executive Secretary	1946-1972
Arnold C. Mueller	Editor, Sunday School Materials	1933-1964
Jack K. Muhlenbruch	Associate Editor, Sunday School Materials	1961-1967
	Associate Editor, Summer Church School Materials	1967-1975
Henry C. Niermeier	Associate Editor, School Materials	1964-
Frederick Nohl	Editor, School Materials	1956-1969
Paul H. Pallmeyer	Managing Editor, Interaction	1959-1966
	Editor of Weekday School Materials	1966-1975
Frederick Radtke	Editor, Materials for Special Classes	1965-
Harold W. Rast	Editor, Youth Materials	1966-1973
	Executive Editor	1974-1975
Charles A. Reichert	Director of Family Life Education	1965-1969
Arthur C. Repp	Executive Secretary	1943-1945
Walter C. Riess	Editor, High School Bible Class Materials	1953-1971
	Managing Editor, This Day Magazine	1962-1963
	Editor, Spirit Magazine	1963-1971
Henry N. Rische	Editor, This Day Magazine	1949-1961
Arlon W. Rueter	Editor, Summer Church School Materials	1962-
John E. Schroeder	Editor, Youth Materials	1969-1975
Delbert O. Schulz	Curriculum Coordinator and Director of Research and Development	1964-1973
	Assistant to the Executive Secretary	1973-1974
Marlin W. Schulz	Associate Secretary of Elementary and Secondary Schools	1974-
Evelyn Schulze	Editorial Assistant, Summer Church School Materials	1966-1969
Al H. Senske	Associate Secretary, Elementary and Secondary Schools	1970-1971
	Secretary of Elementary and Secondary Schools	1971-
August C. Stellhorn	Secretary of Schools	1921-1960
Evan J. Temple	Director of Family Life Education	1969-1975
Jaroslav J. Vajda	Editor, This Day Magazine	1963-1971
Walter M. Wangerin	Editor, Catechism Materials	1962-1967
Nancy Warner	Consultant in Arts and Crafts	1969-
John M. Weidenschilling	Assistant Editor, Sunday School Materials	1938-1958
Martin F. Wessler	Associate Secretary of Schools	1965-1970
	Director of Field Services	1968-1971
Gerhard L. Wind	Editor, Children's Story Papers	1960-1967
Jim Ziems	Assistant Editor, This Day Magazine	1960-1965

EXHIBIT II: DISTRICT EDUCATION EXECUTIVES SINCE 1918

The history of district education executives goes back to 1918, when three districts established the office of superintendent of schools. These were the Northern Illinois, Central (later divided into the Indiana and Ohio Districts), and Michigan Districts. Until the 1930s, school supervision and school promotion were the principal duties of district executives. But gradually their duties were expanded to include other agencies of Christian education maintained by district congregations, sometimes all agencies and sometimes only specified ones.

In districts with a comparatively small Lutheran constituency, responsibility for Christian education was often combined with other duties, perhaps missions or stewardship. In some cases the district executive officer was given responsibility for all district administrative and promotional activities including Christian education. Also, there were still a few districts in 1973 without an executive responsible for Christian education. In these cases the chairman of the district board of education had the responsibility for official district contact with congregations in educational matters, serving to the extent his time permitted.

The attempt here is to provide a list of district education executives since 1918 who have given full-time or part-time service to Christian education; and also to indicate those districts where the chairman of the board of education performs some of the executive functions usually associated with a district office. The executives for each district are listed by name, title as nearly as can be determined, and years of service. A change in title frequently accompanied the appointment of a new executive. This shows in part how the conception of the executive's functions changed in several districts. Words in the title like executive, director, superintendent, or counselor indicate a conception of the nature of the work; other parts of the title give an indication of the area or areas of work.

Atlantic District (In 1973 divided into the Atlantic, New Jersey, and New England Districts)

August W. Brustat	Executive Secretary of Education	1946-1949
Arthur E. Wittmer	Executive Secretary of Parish Education	1951-1970
	Associate Staff Executive Parish Services	1971-1975
Richard H. Engebrecht	Assistant to the Executive Secretary of Parish Education	1965-1970
	Superintendent of Schools	1971-1973
	Staff Executive Education Services Board	1974-

California-Nevada District

Oscar H. Reinboth	Executive Secretary	1949-1954
Henry G. Hartner	Executive Secretary	1954-1958
John P. Uhlig	Executive Secretary	1958-1963
Walter H. Hartkopf	Executive Secretary of Education and Youth	1963-

California (Southern California District)

Herman H. Meyerhoff	Counselor of Christian Education	1961-1974
Dean W. Dammann	Counselor of Christian Education	1974-

Central District (In 1963 divided into the Indiana and Ohio Districts)

August C. Stellhorn	Supervisor of Schools	1918-1921
Otto E. Schroeter	Superintendent of Schools	1922-1931
William J. Gernand	Superintendent of Education	1931-1958
Eldor C. Sieving	Assistant Superintendent of Education	1950-1955
Robert V. Schnabel	Assistant Superintendent of Education	1952-1957
Arthur L. Amt	Superintendent of Education	1958-1963
Ernest E. Yunghans	Assistant Superintendent of Education	1958-1963

Colorado District

Arnold F. Meyer	Executive Secretary	1952-1958
Carl Hiller	Executive Secretary of Missions, Parish Education, and Stewardship	1958-1964
Gustav W. Wesch	Executive Secretary-Parish Services	1965-

Eastern District

Ernest E. Heuer	Secretary of Parish Education	1946-1953
Harry G. Coiner	Secretary of Parish Education	1953-1955
Herman F. Miller	Secretary of Parish Education	1957-1961
Richard J. Schultz	Secretary of Parish Education	1962-1965
Walter H. Meyer	Executive Director of Parish Services	1966-1968
Arnold E. Kromphardt	Executive Director of Parish Services	1968-

English District

Richard E. Feucht	Parish Education Counselor	1967-

Florida-Georgia District

(Chairman of District Board of Education performs functions)

Illinois (Central Illinois District)

George C. Albers	Executive Secretary	1949-1951
Remus C. Rein	Executive Secretary	1952-1963
Martin F. Wessler	Executive Secretary of Education and Youth	1962-1965
Eldor C. Kaiser	Executive Secretary of Education and Youth	1966-1970
Kenneth E. Markworth	Executive Secretary	1971-1974
Edward F. Krueger	Executive Secretary	1975-

Illinois (Northern Illinois District)

Paul T. Buszin	Superintendent of Schools	1918-1940
	Acting Superintendent	1940-1944
Albert G. Merkens	Director of Christian Education	1945-1952
Adolph H. Kramer	Assistant to the Director of Christian Education	1947-1952
	Director of Christian Education	1952-1963
Edwin K. Eckert	Assistant Director of Christian Education	1959-1963
	Executive Secretary of Christian Education	1963-
Edward F. Krueger	Assistant Executive Secretary of Christian Education	1965-1975

Illinois (Southern Illinois District)

Martin P. Studtmann	Executive Secretary	1956-1964
Edwin W. Blumenkamp	Administrative Assistant to the President	1964-1972
Elvin R. Harms	Administrative Assistant to the President	1973-

Indiana District (Until June 1963 Part of the Central District)

Arthur L. Amt	Superintendent of Education (from 1958-1963 held same office in Central District)	1963-

Iowa District (In 1936 divided into Iowa East and Iowa West Districts)

C. H. Seltz	Superintendent of Schools	1920-1927
H. F. C. Mueller	Superintendent of Schools	1927-1936

Iowa District East

H. F. C. Mueller	Superintendent of Schools	1937-1938
Marcus T. Zill	Coordinating Counselor	1960-1964
Martin P. Studtmann	Executive Secretary	1965-

Iowa District West

H. F. C. Mueller	Superintendent of Schools	1937-1945
Reuben J. Schmidt	Missions and Stewardship Counselor	1956-1961
Ellis Nieting	Missions and Stewardship Counselor	1961-1966
William R. Wright	Education and Youth Counselor	1967-

Kansas District

William Nickel	Superintendent of Schools	1921-1932
John E. Herrmann	Executive Secretary of Stewardship and Missions (some duties in Parish Education)	1943-1947
Arnold F. Meyer	Executive Secretary of Missions and Stewardship (with duties in parish education added)	1948-1952
Arnold C. Erxleben	Executive Secretary of Parish Education	1952-1958
Ben W. Eggers	Executive Secretary of Parish Education	1959-1968
Robert L. Eggold	Executive Secretary of Parish Education	1969-

Michigan District

Friedrich Meyer	Superintendent of Schools	1918-1928
Samuel J. Roth	Superintendent of Christian Education	1929-1968
Edwin W. Haack	Assistant Superintendent of Christian Education	1945-1954
Remus C. Rein	Assistant Superintendent of Christian Education	1947-1952
Erwin F. Wiese	Assistant Superintendent of Christian Education	1955-1961
Herman F. Miller	Assistant Superintendent of Christian Education	1961-1963

Ray C. Krause	Assistant Superintendent of Christian Education	1962-1967
Gerard E. Kohn	Assistant Superintendent of Christian Education	1964-1967
Melvin M. Kieschnick	Superintendent of Christian Education	1968-1972
Roland W. Boehnke	Assistant Superintendent (later Director of Youth and Adult Ministries)	1968-
Donald L. Kell	Assistant Superintendent of Christian Education	1968-1973
	Executive Director of Christian Education	1973-
Aron A. Valleskey	Director of Children's Ministries and Assistant Superintendent of Schools	1973-

Mid-South District (Until 1966 part of the Western District)

Everett G. Grese	Executive Secretary	1967-1974
Norman Grotelueschen	Executive Secretary	1975-

Minnesota District (January 1963 divided into Minnesota North and Minnesota South Districts)

Henry J. Boettcher	Director of Christian Education	1940-1952
Erhard H. Bohrer	Director of Christian Education	1953-1956
Raymond E. Maag	Counselor in Christian Education	1956-1963

Minnesota North District

August T. Mennicke	Executive Counselor	1963-1970
James S. Uhrinak	Executive Counselor	1970-
Oliver M. Schultz	Counselor for Education and Youth	1972-

Minnesota South District

Raymond E. Maag	Counselor in Parish Education	1963-

Missouri District (Through June 1966 part of the Western District)

Harold A. Leimer	Superintendent of Education	1966-1969
	Director of Parish Education and Youth	1969-
Duane E. Hingst	Assistant Director of Parish Education and Youth	1969-

Montana District

(Chairman of District Board of Education Performs Functions)

Nebraska District

The present Nebraska District operated for years as two districts, the Northern Nebraska and Southern Nebraska Districts. In 1971 the two districts formed a single Nebraska District. From 1921 to 1949 one district education executive served both districts. From 1950 to 1956 the Northern Nebraska District

had no education executive while the Southern Nebraska District continued the office. Then for a number of years each district had its own executive. Since the formation of a single district in 1971, one executive serves the entire new district.

Henry Hillmann	Superintendent of Schools, Northern Nebraska and Southern Nebraska Districts	1921-1942
E. Charles Mueller	Superintendent of Education, Northern Nebraska and Southern Nebraska Districts	1943-1949
E. Charles Mueller	Superintendent of Education, Southern Nebraska District	1950-1957
Paul F. Steffens	Secretary of Education, Southern Nebraska District	1958-1970
Walter L. Barth	Executive Secretary of Education, Northern Nebraska District	1956-1970
Wilbur G. Tewes	Secretary of Education, Nebraska District	1971-

New England District

(District organized 1973, was part of Atlantic District. Chairman of District Board of Education performs functions)

New Jersey District

(District organized in 1973, was part of Atlantic District)

Vernon Schreiber	Administrative Assistant to the President	1973-

North Dakota District

Erhard H. Bohrer	Executive Secretary	1946-1953
Felix A. Rubbert	Executive Secretary	1954-1974
Norman Sincebaugh	Executive Secretary	1974-

Northwest District

Carl F. Nitz	Counselor in Stewardship and Education	1956-1972
Arthur L. Linnemann	Associate Director for Parish Services (Parish Education and Youth)	1974-

Ohio District (Until June 1963 part of Central District)

Otto W. Toelke	Executive Secretary	1965-1966
Ewald Kane	Executive Secretary of Parish Education	1966-1970
	Director of Education	1970-

Oklahoma District

(Chairman of District Board of Education performs functions)

SELC District

(Chairman of District Board of Education performs functions)

South Dakota District

Ellis Nieting	Executive Secretary	1956-1961
Walter A. Huth	Executive Secretary	1962-1972
James L. Mueller	Executive Secretary	1973-

Southeastern District

Karl K. Schmidt	Executive Director, Department of Congregational Services	1974-

Southern District

O. H. Reinboth	Executive Secretary	1956-1962
Theodore P. Bussman	Executive Secretary for Parish Education	1962-1965
H. William Lieske	Executive Secretary for Parish Education	1969-

Texas District

Martin L. Koehneke	Counselor for Parish Education	1950-1955
Edward J. Keuer	Executive Director of Parish Education	1955-1963
Dean W. Dammann	Executive Director of Parish Education	1963-1966
	Assistant Director of Parish Services	1967-1969
Keith A. Loomans	Assistant Director of Parish Services	1969-

Western District

(July 1, 1966 divided into Missouri and Mid-South Districts)

Theodore Kuehnert	Superintendent of Schools	1920-1927
Herman F. Bade	Superintendent of Schools	1927-1946
Leonard J. Dierker	Superintendent of Education	1944-1965
Harold A. Leimer	Assistant Superintendent of Education	1952-1965

Wisconsin: North Wisconsin District

Arthur L. Amt	Executive Secretary of Christian Education	1948-1958
Donald A. Rosenberg	District Education Counselor	1958-

Wisconsin: South Wisconsin District

Bernhard H. Schumacher	Superintendent of Schools	1924-1960
Erich F. Brauer	Executive Secretary of Education	1953-1975
Edwin W. Haack	Superintendent of Schools	1961-1973
H. James Boldt	Superintendent of Schools	1973-

Wyoming District

(Chairman of District Board of Education performs functions)

Canada: Alberta-British Columbia District

William C. Eifert	Executive Secretary	1950-1961
W. A. Rumsch	Executive Secretary of Missions and Parish Education	1961-1967

Lester H. Gierach	District Executive Secretary	1967-

Canada: Manitoba-Saskatchewan District

(Chairman of District Board of Education performs functions)

Ontario District

Ray E. Knoll	Executive Secretary	1974-

Index

Accreditation of schools 78ff.

Admission policies 129f.

Administration: in Congregation
- board of education 58
- pastor 58f.
- principal 59f.

Administration: Synod and Districts
- behind the scenes 42f.
- directives 43f.
- effects of 44
- development of concept 45f., 48
- board and staff organization 46f.
- common elements 51f.
- cooperation 52f.
- summary 56
- teachers colleges 107f.

Affeldt, Waldemar W. 158f.

Ahlschwede, Arthur M. 102, 103

Beck, Walter H. 151ff.

Birth rate 25, 26

Board of Parish Education
- publications 54ff.
- staff 1921-1975 -- 165ff.

Catechism
- importance 117
- editions 118
- intersynodical 119
- visualized 119

Certification of teachers 78ff., 101

Change
- challenge of 4f.
- scope 5f., 9f
- in teaching religion 7ff.
- mechanics of 10f.
- desirable directions 11ff.

Church-state relations
- development 137ff.
- committee on church-state 138f.
- public aid 139ff.

Colloquy for teachers 101f.

Conference of Education Executives 50f.

Council for American Private Education 132f.

Criticism of schools 88

Curriculum guides 6, 121

Decatur, IL 66

Diploma of Vocation 93

Director of Christian Education 64f.

Dirksen Prayer Amendment 136

District staff since 1918 -- 167ff.

Effectiveness Training 7

Enrollment
- trends 19ff., 27ff.
- goal 1947 -- 20f.
- statistical tables 22, 26, 27, 34
- minority groups 28
- teacher education enrollment 94ff.
- See also High Schools

Federal Aid (see Public Aid)

Field Services 54f.

Financing
- attention to 67
- sources of school support 67f.
- school financing and other church work 68ff.
- principles of 67, 69f.
- children's offerings 69

Fort Wayne, IN 66

Future of Schools Ch. IX, 149ff.
- Kraushaar 149f.
- Beck 151f.
- Walther 151f.
- Stellhorn 153ff.
- efforts to insure or predict 155ff.
- high schools 158f.

High Schools
- early history 31
- operation 31f.
- leadership 32f.
- list of 34
- synodical services to 35ff.
- Assn. of Luth. Secondary Schs. 37, 40
- units in religion 125
- future 158f.

Innovation 150f.

Interparish schools 65f., 159

Jahsmann, Allan H. 122

Janzow, W. Theophil 109

Issues (Seward journal) 55

Kieschnick, Melvin H. 47, 157f.

Koehneke, Martin L. 108

Kramer, Wm. A. 49, 106, 142f., 161f.

Kraushaar, Otto F.
major publication 134
views on future 149ff.

Kretzmann, Otto P. 84

Lange, Paul W. 32

Leadership 6f., 63

Lutheran Education (journal) 55

Lutheran Education Assn. 61, 133

Meyer, Carl S. 32

Meyer, Frederick A. 50

Miller, Arthur L. 32, 35, 46f., 157

Ministry, multiple 106

Minority groups 28, 146

Mission Affirmations 131

Mueller, Arnold C. 92f., 104, 106

National Lutheran Parent-Teacher League 65

Niermeier, Henry C. 50

Nohl, Frederick 50, 121

Objectives 5

Organizational patterns 65f.

Parish Renewal 33

Pastor 63

Patterns of Performance 6f., 53f.

Poehler, William A. 110

Principal
inservice training 6, 52f.
Administrator's Kit 55f.
development of principalship 59f.
principals conferences 60f.
leadership of elementary school principal 61
Synod resolutions on principalship 61f.
full-time principalship 62f.

Projection, teacher needs 102f.

Protestant School Conference 132

Public Aid to Education 139ff.
Synod policy 139ff.
state aid 139f.
federal aid 140ff.
benefits 143
present and future 143f.
Supreme Court 144
limitations and safeguards 142f.

Public Schools 134ff.

Publications
early 113
policy 113, 114
doctrinal review 116
catechisms 118f.
Bible histories 120
units in religion 120
curriculum guides 121
Mission:Life 122
promotional 123ff.
professional 126

Quality Education
nature of 73ff.
pursuit of 75ff.
interrelationships 77
measurement of 80ff.
summary 89

Rast, Harold W. 50

Relationships
expanding 129ff.
admission policy 129
community service 130
benefits of reaching out 133f.

Religion
teaching of 7ff.
in public school 136f.

Repp, Arthur C. 46

Roman Catholic 138, 143f.

Schmidt, Stephen A. 104f.

School visits 77f.

Schools
- early elementary 19f.
- crises 20
- enrollment goal 1947 -- 20f.
- statistical tables 22, 26, 27, 34
- Christian distinctiveness 56
- district sponsored visits 156f.
- See also High Schools

Schulz, Delphin L. 103

Schulz, Delbert O. 122

Schulz, Marlin W. 50

Senske, Al H. 49, 81f., 144, 146, 160f.

Social Ministry Affirmations 131

Special Education 30, 31

Staff:Synod and district since 1918--
165ff.

State Aid (See Public Aid)

Statistics
- interpretation 23ff.
- enrollment tables 22, 26, 27, 34
- See also High Schools

Stegemoeller, Harvey A. 110

Stellhorn, August C. 49, 104, 114,
153ff.

Studies of Lutheran Schools
- early studies 81
- Senske 81f.
- Johnstone 82ff.
- Kretzmann, Otto P. 84f.
- Brekke 85ff.

Sunday schools 24f.

Superintendents Conference 50f.

Synod policy statements 130, 134ff.,
139ff., 146, 148, 152

Synod and district staff since 1918 -
165ff.

Teachers
- education 92ff.
- placement 97ff.
- colloquy 101f.
- projection, teacher needs 102f.
- ministry 104
- concerns 104f.
- woman teacher 105f.
- ordination 106
- personnel services 107

Teachers Colleges
- administrators 107
- River Forest 108f.
- Seward 109
- St. Paul 109f.
- Bronxville 94

Textbooks Chapter VIII, 113ff.

Trends, analysis of 27ff.

Vacation Bible Schools 25

Weekday Schools 25

Wessler, Martin F. 49f., 159f.

Wisconsin Synod 32, 44, 132

Writers, Training of 116f.

Zimmerman, Paul H. 109